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John A. Allen
CONFESSION OF FAITH,

OWNED AND CONSENTED TO, BY THE

Elders and Messengers

OF THE CHURCHES IN THE COLONY OF CON-
NECTICUT, IN NEW-ENGLAND,

Assembled by Delegation at Saybrook, September
9th, 1808.

Eph. iv. 5. — *One Faith,* —

Col. ii. 5. *Joying and beholding your order*
and the steadfastness of your faith in Christ.

NEW-LONDON, (CON.) PRINTED—710.
BRIDGEPORT, RE-PRINTED BY LOCKWOOD &
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*THE General Association being informed
Messrs. Lockwood & Backus propose printing a
Edition of the Confession of Faith, agreed up
Saybrook, A. D. 1708, together with the hea
agreement formerly assented to by the United
ters called Presbyterian and Congregational
the Articles for the administration of Church
line as adopted by the General Assembly at New
wen, on the 14th of October A. D. 1708,*

*Voted—That Rev. Messrs. Stephen W. Ste
Elijah Waterman, and Heman Humphrey, be a
mittee to superintend the publication, and see t
correctness of the same according to the first ed*

*A true extract of the minutes of the Assoc
held at Ellington, June 19th 1810.*

Attest, SAMUEL MERWIN, Scri

BX

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A4

1810

PREFACE.

AMONG the memorable Providences relating to our English Nation in the last Century, must be acknowledged the settling of English Colonies in the American parts of the World ; among all which this hath been peculiar unto and to the distinguishing glory of that tract called New-England, that the colonies there were originally formed, not for the advantage of trade, and a worldly interest ; but upon the most noble foundation, even of religion, and the *Liberty of their Consciences*, with respect unto the ordinances of the Gospel administered in the purity and power of them ; a happiness then not to be enjoyed in their native soil.

We joyfully congratulate the religious liberty of our brethren in the late auspicious reign of K. William and Q. Mary, of blessed memory, and in the present glorious reign, and from the bottom of our hearts bless the Lord whose prerogative it is to reserve the times and seasons in his own hand. who also hath inspired the pious mind of her most sacred Majesty, whose reign we constantly and unfeignedly pray may

be long and glorious, with royal resolutions, inviolably to maintain the toleration.

Deus enim—hæc Otia fecit.

Undoubtedly if the same had been the liberty of those times, our fathers would have been free from exchanging a most pleasant land (*dulce est hum patriæ*) for a vast and howling wilderness, since for the enjoyment of so desirable liberty, considerable number of learned, worthy, and pious persons, were, by a divine impulse and extraordinary concurrence of dispositions, engaged to adventure their lives, families, and estates, upon the vast ocean. *Following the Lord into a wilderness, a land when not sown ;** wherein innumerable difficulties staring them in the face, were outbid by heroick resolution, magnanimity and confidence in the Lord alone. *Our Fathers trusted in the Lord and were delivered. they trusted in him and were not confounded.†* It was their care to be with the Lord, and their indigence, that the Lord was with them,‡ to a wonder, preserving, supporting, protecting, and animating them ; dispatching and destroying the pagan natives by extraordinary sickness and mortality, that there might be room for his people to serve the Lord our God in § It was the glory of our fathers, that they heartily profess

* Jer. ii. 2. † Psal. xxii. 4, 5. ‡ II Chron. xv. 2. § Psal. lxxx. 8, 9.

only rule of their religion, from the very
to be the Holy Scripture, according where-
so far as they were persuaded, upon dili-
enquiry, solicitous search, and faithful
er conformed, was their faith, their wor-
together with the whole administration of
house of Christ, and their manners, allow-
being given to human failures and imper-
ons.

at which they were most solicitous about,
wherein their liberty had been restrained,
ected the worship of God, and the Govern-
t of the Church of Christ, according to his
appointment, their faith and profession of
ion being the same which was generally
ived in all the reformed churches of Eu-
, and in substance the Assembly's Confes-
as shall be shewn anon.

cannot be denied, that the usage of the
stian Church, whose faith wholly rested up-
ie word of God respecting Confessions of
1, is very ancient, and that which is univer-
acknowledged to be most so, and of univer-
cceptance and consent, is commonly called
Apostles' Creed, a symbol, sign, or badge of
bristian religion, called the Apostles, not
se they composed it, for then it must have
received into the canon of the Holy Bible,
ecause the matter of it agreeth with the
ine, and is taken out of the writings of the
tles. Consequent hereunto, as the necessi-
the Church for the correcting, condemn-

ing, and suppressing of *heresy and error* red, have been emitted ancient and famous Confessions of Faith, composed and agreed by Occumenical Councils, *e. g.* of Nice: Arius, of Constantinople against Macedonius, of Ephesus, against Nestorius, of Calcedon against Eutyches. And when the light of Reformation broke forth to the dispersing of darkness, the reformed nations agreed Confessions of Faith, famous in the world, of especial service to theirs and standing. And among those of latter times, published by our nation most worthy of repute and reverence, we take to be the Confession of Faith composed by the reverend Assembly of Divines convened at Westminster, with that of the Synod of Dort, in the substance, and in expression the most part the same; the former* was solemnly assented and attested to, by the Representatives of our country, by unanimous vote of the Synod of Elders and Messengers of the churches assembled at Cambridge, the last of the 6th month. The latter owned and consented to by the Synod of Elders and Messengers of the churches assembled at Boston, May 12th, 1680. The same we doubt not to profess, to have been the common faith of the churches in this Colony, from the first foundation of them. And that it may appear to the christian world, that our churches do not maintain differing opinions in the doctrine

* See the Preface to the Platform of Church Discipline.

gion, nor are desirous, for any reason, to
 d the faith we are persuaded of. the elders
 essengers of the Churches in this colony
 necticut, in New-England, by virtue of
 pointment and encouragement of the hon-
 e the General Assembly, convened by
 tion at Saybrook, September 9th. 1708,
 nously agreed, that the Confession of
 owned and consented unto by the elders
 essengers of the churches assembled at
 a, in New-England, May 12th. 1680 bring
 cond session of that Synod, be recommen-
 the honourable General Assembly of this
 y at their next session, for their publick
 ony thereto, as the faith of the churches
 colony ; which confession, together with
 ads of Union, and articles for the admin-
 ion of Church Government herewith emit-
 re presented unto, and approved and es-
 ed by the said General Assembly, at
 laven, on the 14th of October, 1708.
 s Confession of Faith, we offer as our
 rsuasion, well and fully grounded upon
 ly Scripture, and commend the same un-
 and particularly to the people of our Colo-
 be examined, accepted, and constantly
 ined. We do not assume to ourselves,
 y thing be taken upon trust from us, but
 end to our people these following Coun-

*That you be immovably and unchangeably
 in the only sufficient, and invariable rule*

*of religion, which is the Holy Scrip-
Canon* uncapable of addition*

You ought to account nothing and
not stand by this rule,† nor any
will. Do not hold yourselves
scriptural rites in religion, where
self doth many times misguide.
the honour of Religion to resign
our wisdom and faith to Divine

II. *That You be determined by
whole of Religion. That your Faith
Divine, the Word of God must be to
it, and the authority of the word that*
You may believe the most imp
of Faith, with no more than a
And this is evermore the cause,
ciple Faith is resolved into, is any
holy Scripture. For an orthodox
resolve his Faith, into education
the persuasion of others is not an
than a *Papist, Mahometan, or Pagan*
for his religion.

Pay also unto God the worst
bear the trial of and receive rest
this rule. Have always in ready
warrant for all the worship you perform
Believe that worship is accepted
which is directed unto and con

*Isa. viii. 20. †Rev. xxi. 18, 19.
Mat. xix. 8, or xlv. 17. ‡Mat. x.
v. 9. §Luke x. 26.

hath the promise of a blessing from the word of God. Believe that worship not divinely commanded *is in vain*,* nor will answer the necessities and expectations of a christian, and is a worshipping, you know not what.† Believe in all divine worship. it is not enough that this or that act of worship is not forbidden in the word of God ; if it be not commanded, and you perform it, you may fear that you will be found guilty and exposed to divine displeasure.‡ *Nadab* and *Abihu* paid dear for offering in divine worship that which the Lord commanded them not. It is an honour done unto Christ, when you account that only decent, Orderly and convenient in his house, which depends upon the institution and appointment of himself, who is the only head and lawgiver of his Church.

III. That you be well grounded in the firm truths of religion. We have willingly taken pains to add the holy scriptures, whereon every point of faith contained in this Confession doth depend, and is borne up by, and commend the same to your diligent perusal, that you be established in the truth and your faith rest upon its proper basis, the word of God.§ Follow the example of the noble Bereans, search the scriptures, grow in grace and the knowledge of Christ, be not children in understanding, but

*Mat. xv. 9. †John iv. 22. Jer. vii. 22. ‡Lev. x. 1, 2 § Acts xvii. 10, 11. John v. 39. 2 Pet. ii. 18. 1 Cor. xiv. 20. .

men. Labour for a sound confirmed knowledge of these points in the evidence of t See that they be deeply rooted in your r and hearts, that so you be not an easy p such as lie in wait to deceive.* For the hereof to be condoled is the unhappiness o ny ever learning, and never coming, to knowledge of the truth.†

IV. *That having applied the rule of holy ture to all the Articles of this Confession, found the same upon trial the unchangeable eternal truths of God :‡ You remember and them fast, contend earnestly for them as the once delivered to the saints. Value then your great charter, the instrument of your vation, the evidence of your not failing of grace of God, and receiving a crown th deth not away.§ Maintain them, and ever them all your days with undaunted resol against all opposition, whatever the even and the same transmit safe and pure to po ty : Having bought the truth on no hand it. Believe|| the truth will make you free : & ful is he that hath promised : So shall none away your crown.*

Finally, *Do not think it enough that your and order be according to the word of God*

*Eph. iv. 13. 14.. †2 Tim. iii. 7. ‡Re 3. Jude 3. §1 Cor. xv. 18. 1 Cor. xvi. Psal. lxxviii. 5. ¶John xxiii. 23. John viii Heb. x. 13. Rev. iii. 11.

accordingly.* It is not enough to believe
 you run yourself into the greatest hazard
 you be careful to live well, and that this
 your life and conversation must be agree-
 the rule of God's word. This is the rule
 christian conversation and practical reform-
 Rest not in *the form of Godliness, deny-*
the flower of it. Stir up an holy zeal,
then the things that remain that are ready

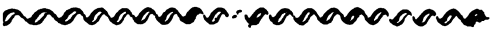
Be not carried away with the corrup-
 temptations, and evil examples of the
 , but be *blameless and without rebuke, the*
God in a froward generation.† *they shall*
with me in white for they are worthy.

Remember ye our brethren in this colony,
 we are a part of that body,|| for which the
 lence of God hath wrought wonders, and
 igned by and accountable for all the mer-
 ispersed from the beginning of our fath-
 tling this country until now. *There he*
with us,¶ That the practical piety and
 is religion of our progenitors is exampla-
 l for our imitation,** and will reflect con-
 ing shame on us, if we prove degenerate.
 ord grant that the noble design of our
 s in coming to this land, may not be for-
 by us, nor by our children after us, even

t. ii, 11, 12. †Gal. vi. 16. Mic. vi. 8. ‡2
 iii. 15. Rev. iii. 19. Rev. iii. 2. Phil. ii.
 §Rev. iii. 4. ||Hos. xii. 2, 3. ¶Hos. xii.
 *2 Tim. i. 5. Job. viii. 8.

the interest of religion which we can ne-
 change for a temporal interest without
 est degeneracy, and most inexcusable
 tion.* To conclude the solemn rebu-
 providence from time to time in a se-
 judgements, and in particular, *the general*
in the summer past, together with the grievous
appointments of our military undertaking,
pests, sickness and mortality of our camp
successfully be improved but by a self-hu-
consideration of our ways, and a thorough
ance of all that is amiss.† So will the
 our fathers be our God, and he will be a
 fire round about us, and the Glory in th
 of us in this present and all succeeding
 ations. AMEN.

*Exod. xv. 2, 17. Jer. ii. 21. †Isa. :
 Gen. xliii. 23. Zach. ii. 5,



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CHAP. I.

Of the Holy Scriptures.

ALTHOUGH the light of nature, and the works of creation and Providence, do so manifest the goodness, wisdom, and power of God, as to leave men inexcusable ; *a* yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation : *b* Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church : *c* and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly to writing ; *d* which maketh the Holy Scripture to be most necessary ; *e* those former ways of God's revealing his will to his people, now ceased. *f*

a Rom. ii. 14, 15. Rom. i. 19, 20. Psal. xix. 2, 3. Rom. i. 32. Chap. ii. 1. b I. Cor. i. 1. Chap. ii. 13, 14. c Heb. i. 1, 2. d Prov.

B

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xxii. 19, 20, 21. *Luke* i. 3, 4. *Rom.* xi
Mat. iv. 4, 7, 10. *Isa.* viii. 9, 20. e II.
iii. 15. II *Pet.* i. 19. f *Heb.* i. 1, 2.

II.

Under the name of Holy Scripture, or word of God written, are now contained all books of the Old and New Testament, which are these ;

OF THE OLD TESTAMENT.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I. Samuel, II. Samuel, I. Kings, II. Kings, I. Chronicles, II. Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Jeremiah, Lamentations, Ezekiel, Daniel, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

OF THE NEW TESTAMENT.

Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I. Corinthians, II. Corinthians, Galatians, I. Ephesians, Philippians, Colossians, I. Thessalonians, II. Thessalonians, I. Timothy, II. Timothy, Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first, second, and third Epistles of John, the Epistle of Jude, and the Revelation.

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15

All which are given by the inspiration of God, to be the rule of faith and life. *g*

g *Luke* xvi. 29, 31. *Eph.* ii. 20. *Rev.* xxii. 18, 19. *II Tim.* iii. 16.

III.

The books commonly called Apocrypha not being of divine inspiration, are no part of the canon of the scripture ; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings. *h*

h *Luke* xxiv. 27, 44. *Rom.* iii. 2. *II Peter*, i. 21.

IV.

The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself) the author thereof ; and therefore it is to be received because it is the word of God. *i*

i *II. Pet* i, 19, 21. *II. Tim.* iii. 16. *I. John* v. 9. *I. Thes.* ii. 13.

V.

We may be moved and induced by the testimony of the church, to a high and reverend esteem of the holy scripture ; *k* and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give

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glory to God) the full discovery it makes the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God ; yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts. /

See I Tim. ii. 15. / I John, ii. 20, 27. John xvi. 13, 14. I Cor. ii. 10, 11, 12. Isa. lix. 21

VI.

The whole counsel of God, concerning things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture ; which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. *m* Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word, and there are some circumstances concerning the worship of God, and government of the church, common to human actions and senses, which are to be ordered by the light of reason and christian prudence, according to the several rules of the word, which are always observed. *o*

m II Tim. iii. 15, 16, 17. Gal. i. '8, 9. II. Thes. ii. 2, 15. n John, vi. 45. I Cor. ii. 9, 10, 11, 12. o I Cor. xi. 13, 14, and chap. xiv. 26, 40.

VII.

All things in scripture are not alike plain in themselves, nor alike clear unto all ; p yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due sense of the ordinary means may attain unto a sufficient understanding of them. q

p II Pet. iii. 16. q Psal. cxix. 105, 130. Heb. ii. 2.

VIII.

The Old Testament in Hebrew, (which was the native language of the people of God of old) and the New Testament in Greek, (which at the time of writing of it was most generally known to the nations) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authenticall ; r so as in all controversies of religion the church is finally to appeal unto them. s But because these original tongues are not known to all the people of God, who have right unto and interest in the scriptures, and are commanded in the fear of God to read and search

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them, *t* therefore they are to be tried in the vulgar language of every nation they come, *u* that the word of God be plentifully in all, they may worship in an acceptable manner, *w* and through the comfort of the scriptures may have life.

r Mat. v. 18. *s* Isa. viii. 20. *A* Joh. v. 39, 46. *t* John, v. 39. *u* I Cor. ii. 11, 12, 24, 27, 28. *w* Col. iii. 16. *x* Rom. x. 11.

IX.

The infallible rule of interpretation of scripture, is the scripture itself; and where there is a question about the true sense of any scripture (which is not manifest by itself) it must be searched and known by other scriptures that speak more clearly. *y*

y II Pet. i. 20, 21. Acts, xv. 15.

X

The Supreme Judge, by whom all controversies of religion are to be determined, decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to acquiesce, can be no other but the holy scripture, by the Spirit, into which scripture our faith is finally resolved. *z*

z Mat. xxii. 29. 31, Eph. ii. 20.

CHAP. II.

Of God, and of the Holy Trinity.

THERE is but one only *a* living and true God ; *b* who is infinite in being and perfection, *c* a most pure spirit, *d* invisible, *e* without body, parts, *f* or passions, *g* immutable, *h* immense, *i* eternal, *k* incomprehensible, *l* almighty, *m* most wise, *n* most holy, *o* most free, *p* most absolute, *q* working all things according to the counsel of his own immutable and most righteous will, *r* for his own glory, *s* most loving, *t* gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin ; *u* the rewarder of them that diligently seek him ; *w* and withal, most just and terrible in his judgments, *x* hating all sin, *y* and who will by no means clear the guilty. *z*

a Deut. vi. 4. I Cor. viii. 4, 6. *b* I Thes. i. 9. Jer. x. 10. *c* Job, i. 7, 8, 9, and xxvi. 14. *d* John, iv. 24. *e* I Tim. i. 17. *f* Deut. iv. 15, 16. John, iv. 24. Luke, xxiv. 39. *g* Acts, xiv. 11, 15. *h* James, i. 17. Mal. iii. 6. *i* I Kings, viii. 27. Jer. xxiii, 23, 24. *k* Rom. i. 20. I Tim. i. 17. Psal. xc. 2. *l* Psal. cxlv. 3. *m* Gen. xvii. 1. Rev. iv. 8. *n* Rom. xvi. 27. *o* Isa. vi. 3. *p* Psal. cxv. 3. *q* Exod. iii. 14. *r* Eph. i. 11. *s* Rom. xi. 36. *t* I John, iv. 8, 16. *u* Exod. xxxiv. 6, 7. *w* Heb. xi. 6. *z*

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Neh. x. 37. 33. *y* Psal. vi. 5, 6. *z*
xxxiv. 7. Nah. i. 2. 3.

II.

God hath all life, *a* glory, *b* goodness, *c* wisdom, *d* in and of himself; and is alone unto himself all-sufficient, not standing in need of any creatures which he hath made, *e* deriving any glory from them, *f* but only manifesting his own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, and through whom, and to whom are all things, and hath most sovereign dominion over them, to do by them, for them, or upon them, whatever himself pleaseth. *h* In his sight all things are open and manifest; *i* his knowledge is true, infallible, and independent upon the creatures; *k* so as nothing is to him contingent or uncertain. *l* He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and from every creature, whatsoever worship, service, and obedience, as creatures, they owe unto their Creator, and whatever he is further pleased to require of them. *n*

a John, v. 26. *b* Acts, vii, 2. *c* Psal. 68. *d* I Tim. i. 15. Rom. ix. 5. *e* Ac. 24, 25. *f* Job, xxii. 2, 3. *g* Rom. 11, 1. Rev. iv. 11. I Tim. vi. 15. Dan. ix. 25. 35. *i* Heb. iv. 13. *k* Rom, xi. 33. *l* Ez. x. 5. *m* Acts, 15. 18. *n* Rev. v. 17. Rom. vii. 12.

III.

IN the unity of the Godhead there be three persons of one substance, power, and eternity; *I* the Father, God the Son, and God the Holy Ghost. *o* The Father is of none, neither begotten, nor proceeding; the son is eternally begotten of the Father; *p* the Holy Ghost eternal-proceeding from the Father and the Son. *q* Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon him.

I John, v. 7. Mat. iii. 16, 17. chap. xxviii. II Cor. xiii. 14. *p* John, i. 14, 18. *q* John, 26. Gal. iv. 6. II Cor. xiii. 14.



CHAP. III.

Of God's Eternal Decrees.

GOD from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; *a* yet so as thereby neither is God the author of sin, *b* nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. *c*

I Eph. i, 11. Rom. xi. 33. Heb. vi. 17.

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Rom. ix. 15, 18. *b* James. i. 13, 14.
5. *c* Acts. ii. 23. ch. v. 27, 28.
12. John, x. 11. Prov. xxi. 30.

II.

Although God knows whatsoever shall come to pass upon all supposed conditions, yet hath he not decreed any thing, before he foresaw it as future, or that which was to pass, upon such conditions. *e*

d Acts, xv. 18, 15. and xx. 17. *f* 1, xi. 21, 23. *e* Rom. ix. 11, 13, 16, 18

III.

By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others ordained to everlasting death. *g*

f 1 Tim. v. 21. Mat. xxv. 41. Eph. Prov. xvi. 4. *g* Rom. ix. 22, 23.

IV.

These angels and men, thus predestinated and ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished. *h*

h 11 Tim. ii. 19. John, 13. 18.

V.

Those of mankind that are predestinated to life, God, before the foundation of

laid, according to his eternal and immutable purpose, and the secret counsel and good sure of his will, hath chosen in Christ, un-
 everlasting glory, *i* out of his mere free
 ce and love, without any foresight of faith or
 d works, or perseverance in either of them,
 ny other thing in the creature, as conditi-
 or causes moving him thereunto, *k* and all
 ne praise of his glorious grace. /

Eph. i. 4, 9, 11. Rom. viii. 30. II Tim. i.
 I Thes. v. 9. *k* Rom. ix. 11, 13, 16. Eph.
 , 9. / Eph. i. 6, 12.

VI.

As God hath appointed the elect unto glory,
 hath he by the eternal and most free purpose
 his will fore-ordained all the means thereun-
 m Wherefore they who are elected, being
 en in Adam, are redeemed by Christ, *n* are
 ctually called unto faith in Christ by his
 rit working in due season, are justified, a-
 pted, sanctified, *o* and kept by his power,
 ough faith unto salvation. / Neither are a-
 other redeemed by Christ, or effectually cal-
 , justified, adopted, sanctified, and saved, but
 : elect only. *q*

m I Pet. i. 2. Eph. i. 4, 5, and chap. ii. 10.
 Thes. ii. 13. *n* I Thes. i. 9, 10. Tit. ii. 14.
 Rom. viii. 30. Eph. i. v. 11. Thes. ii. 13. *p*
 Pet. i. 5. *q* John, vi. 9.—vi. 64, 65,—viii, 47,
 ix. 26. Rom. viii. 28, to the end. I John, ii,

VII.

The rest of mankind, God according to the unsearchable will, whereby he extendeth his mercy as he pleaseth, for the glory of his power over his creatures, to ordain them to dishonour and to the praise of his glorious

r Mat. xi. 25, 26. Rom. i. 17. II Tim. ii. 19, 20. Jude, 4.

VIII.

The doctrine of this high vocation is to be handled with gravity and care, *s* that men attending to the things revealed in his word, and applying themselves thereunto, may from the certainty of their vocation, be assured of their salvation. *t* So shall this doctrine be received with praise, reverence and admiration, and shall produce in us fruits of humility, diligence and abstinence, *u* to all that sincerely obey the

s Rom. ix. 20, 21, 23. Deut. x. 10. *u* Eph. i. 6. Rom. xi. 5, and vi. 20. II Pet. i. 10. Heb. x. 20.

CHAP. IV.

Of Creation.

pleased God the Father, Son and holy Ghost, *a* for the manifestation of the glory is eternal power, wisdom and goodness, *b* in beginning to create and make of nothing world, and all things therein, whether *c* *d* *e* *f* *g* *h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z* *aa* *ab* *ac* *ad* *ae* *af* *ag* *ah* *ai* *aj* *ak* *al* *am* *an* *ao* *ap* *aq* *ar* *as* *at* *au* *av* *aw* *ax* *ay* *az* *ba* *bb* *bc* *bd* *be* *bf* *bg* *bh* *bi* *bj* *bk* *bl* *bm* *bn* *bo* *bp* *bq* *br* *bs* *bt* *bu* *bv* *bw* *bx* *by* *bz* *ca* *cb* *cc* *cd* *ce* *cf* *cg* *ch* *ci* *cj* *ck* *cl* *cm* *cn* *co* *cp* *cq* *cr* *cs* *ct* *cu* *cv* *cw* *cx* *cy* *cz* *da* *db* *dc* *dd* *de* *df* *dg* *dh* *di* *dj* *dk* *dl* *dm* *dn* *do* *dp* *dq* *dr* *ds* *dt* *du* *dv* *dw* *dx* *dy* *dz* *ea* *eb* *ec* *ed* *ee* *ef* *eg* *eh* *ei* *ej* *ek* *el* *em* *en* *eo* *ep* *eq* *er* *es* *et* *eu* *ev* *ew* *ex* *ey* *ez* *fa* *fb* *fc* *fd* *fe* *ff* *fg* *fh* *fi* *fj* *fk* *fl* *fm* *fn* *fo* *fp* *fq* *fr* *fs* *ft* *fu* *fv* *fw* *fx* *fy* *fz* *ga* *gb* *gc* *gd* *ge* *gf* *gg* *gh* *gi* *gj* *gk* *gl* *gm* *gn* *go* *gp* *gq* *gr* *gs* *gt* *gu* *gv* *gw* *gx* *gy* *gz* *ha* *hb* *hc* *hd* *he* *hf* *hg* *hh* *hi* *hj* *hk* *hl* *hm* *hn* *ho* *hp* *hq* *hr* *hs* *ht* *hu* *hv* *hw* *hx* *hy* *hz* *ia* *ib* *ic* *id* *ie* *if* *ig* *ih* *ii* *ij* *ik* *il* *im* *in* *io* *ip* *iq* *ir* *is* *it* *iu* *iv* *iw* *ix* *iy* *iz* *ja* *jb* *jc* *jd* *je* *jf* *jj* *jh* *ji* *jj* *jk* *jl* *jm* *jn* *jo* *jp* *jq* *jr* *js* *jt* *ju* *jv* *jw* *jx* *ji* *jj* *jk* *jl* *jm* *jn* *jo* *jp* *jq* *jr* *js* *jt* *ju* *jv* *jw* *jx* *ky* *kz* *la* *lb* *lc* *ld* *le* *lf* *lg* *lh* *li* *lj* *lk* *ll* *lm* *ln* *lo* *lp* *lq* *lr* *ls* *lt* *lu* *lv* *lw* *lx* *ly* *lz* *ma* *mb* *mc* *md* *me* *mf* *mg* *mh* *mi* *mj* *mk* *ml* *mm* *mn* *mo* *mp* *mq* *mr* *ms* *mt* *mu* *mv* *mw* *mx* *my* *mz* *na* *nb* *nc* *nd* *ne* *nf* *ng* *nh* *ni* *nj* *nk* *nl* *nm* *nn* *no* *np* *nq* *nr* *ns* *nt* *nu* *nv* *nw* *nx* *ny* *nz* *oa* *ob* *oc* *od* *oe* *of* *og* *oh* *oi* *oj* *ok* *ol* *om* *on* *oo* *op* *oq* *or* *os* *ot* *ou* *ov* *ow* *ox* *oy* *oz* *pa* *pb* *pc* *pd* *pe* *pf* *pg* *ph* *pi* *pj* *pk* *pl* *pm* *pn* *po* *pp* *pq* *pr* *ps* *pt* *pu* *pv* *pw* *px* *py* *pz* *qa* *qb* *qc* *qd* *qe* *qf* *qg* *qh* *qi* *qj* *qk* *ql* *qm* *qn* *qo* *qp* *qq* *qr* *qs* *qt* *qu* *qv* *qw* *qx* *qy* *qz* *ra* *rb* *rc* *rd* *re* *rf* *rg* *rh* *ri* *rj* *rk* *rl* *rm* *rn* *ro* *rp* *rq* *rr* *rs* *rt* *ru* *rv* *rw* *rx* *ry* *rz* *sa* *sb* *sc* *sd* *se* *sf* *sg* *sh* *si* *sj* *sk* *sl* *sm* *sn* *so* *sp* *sq* *sr* *ss* *st* *su* *sv* *sw* *sx* *sy* *sz* *ta* *tb* *tc* *td* *te* *tf* *tg* *th* *ti* *tj* *tk* *tl* *tm* *tn* *to* *tp* *tq* *tr* *ts* *tt* *tu* *tv* *tw* *tx* *ty* *tz* *ua* *ub* *uc* *ud* *ue* *uf* *ug* *uh* *ui* *uj* *uk* *ul* *um* *un* *uo* *up* *uq* *ur* *us* *ut* *uu* *uv* *uw* *ux* *uy* *uz* *va* *vb* *vc* *vd* *ve* *vf* *vg* *vh* *vi* *vj* *vk* *vl* *vm* *vn* *vo* *vp* *vq* *vr* *vs* *vt* *vu* *vv* *vw* *vx* *vy* *vz* *wa* *wb* *wc* *wd* *we* *wf* *wg* *wh* *wi* *wj* *wk* *wl* *wm* *wn* *wo* *wp* *wq* *wr* *ws* *wt* *wu* *wv* *ww* *wx* *wy* *wz* *xa* *xb* *xc* *xd* *xe* *xf* *xg* *xh* *xi* *xj* *xk* *xl* *xm* *xn* *xo* *xp* *xq* *xr* *xs* *xt* *xu* *xv* *xw* *xx* *xy* *xz* *ya* *yb* *yc* *yd* *ye* *yf* *yg* *yh* *yi* *yj* *yk* *yl* *ym* *yn* *yo* *yp* *yq* *yr* *ys* *yt* *yu* *yv* *yw* *yx* *yy* *yz* *za* *zb* *zc* *zd* *ze* *zf* *zg* *zh* *zi* *zj* *zk* *zl* *zm* *zn* *zo* *zp* *zq* *zr* *zs* *zt* *zu* *zv* *zw* *zx* *zy* *zz* *aa* *ab* *ac* *ad* *ae* *af* *ag* *ah* *ai* *aj* *ak* *al* *am* *an* *ao* *ap* *aq* *ar* *as* *at* *au* *av* *aw* *ax* *ay* *az* *ba* *bb* *bc* *bd* *be* *bf* *bg* *bh* *bi* *bj* *bk* *bl* *bm* *bn* *bo* *bp* *bq* *br* *bs* *bt* *bu* *bv* *bw* *bx* *by* *bz* *ca* *cb* *cc* *cd* *ce* *cf* *cg* *ch* *ci* *cj* *ck* *cl* *cm* *cn* *co* *cp* *cq* *cr* *cs* *ct* *cu* *cv* *cw* *cx* *cy* *cz* *da* *db* *dc* *dd* *de* *df* *dg* *dh* *di* *dj* *dk* *dl* *dm* *dn* *do* *dp* *dq* *dr* *ds* *dt* *du* *dv* *dw* *dx* *dy* *dz* *ea* *eb* *ec* *ed* *ee* *ef* *eg* *eh* *ei* *ej* *ek* *el* *em* *en* *eo* *ep* *eq* *er* *es* *et* *eu* *ev* *ew* *ex* *ey* *ez* *fa* *fb* *fc* *fd* *fe* *ff* *fg* *fh* *fi* *fj* *fk* *fl* *fm* *fn* *fo* *fp* *fq* *fr* *fs* *ft* *fu* *fv* *fw* *fx* *fy* *fz* *ga* *gb* *gc* *gd* *ge* *gf* *gg* *gh* *gi* *gj* *gk* *gl* *gm* *gn* *go* *gp* *gq* *gr* *gs* *gt* *gu* *gv* *gw* *gx* *gy* *gz* *ha* *hb* *hc* *hd* *he* *hf* *hg* *hh* *hi* *hj* *hk* *hl* *hm* *hn* *ho* *hp* *hq* *hr* *hs* *ht* *hu* *hv* *hw* *hx* *hy* *hz* *ia* *ib* *ic* *id* *ie* *if* *ig* *ih* *ii* *ij* *ik* *il* *im* *in* *io* *ip* *iq* *ir* *is* *it* *iu* *iv* *iw* *ix* *iy* *iz* *ja* *jb* *jc* *jd* *je* *jf* *jj* *jh* *ji* *jj* *jk* *jl* *jm* *jn* *jo* *jp* *jq* *jr* *js* *jt* *ju* *jv* *jw* *jx* *ji* *jj* *jk* *jl* *jm* *jn* *jo* *jp* *jq* *jr* *js* *jt* *ju* *jv* *jw* *jx* *ky* *kz* *la* *lb* *lc* *ld* *le* *lf* *lg* *lh* *li* *lj* *lk* *ll* *lm* *ln* *lo* *lp* *lq* *lr* *ls* *lt* *lu* *lv* *lw* *lx* *ly* *lz* *ma* *mb* *mc* *md* *me* *mf* *mg* *mh* *mi* *mj* *mk* *ml* *mm* *mn* *mo* *mp* *mq* *mr* *ms* *mt* *mu* *mv* *mw* *mx* *my* *mz* *na* *nb* *nc* *nd* *ne* *nf* *ng* *nh* *ni* *nj* *nk* *nl* *nm* *nn* *no* *np* *nq* *nr* *ns* *nt* *nu* *nv* *nw* *nx* *ny* *nz* *oa* *ob* *oc* *od* *oe* *of* *og* *oh* *oi* *oj* *ok* *ol* *om* *on* *oo* *op* *oq* *or* *os* *ot* *ou* *ov* *ow* *ox* *oy* *oz* *pa* *pb* *pc* *pd* *pe* *pf* *pg* *ph* *pi* *pj* *pk* *pl* *pm* *pn* *po* *pp* *pq* *pr* *ps* *pt* *pu* *pv* *pw* *px* *py* *pz* *qa* *qb* *qc* *qd* *qe* *qf* *qg* *qh* *qi* *qj* *qk* *ql* *qm* *qn* *qo* *qp* *qq* *qr* *qs* *qt* *qu* *qv* *qw* *qx* *qy* *qz* *ra* *rb* *rc* *rd* *re* *rf* *rg* *rh* *ri* *rj* *rk* *rl* *rm* *rn* *ro* *rp* *rq* *rr* *rs* *rt* *ru* *rv* *rw* *rx* *ry* *rz* *sa* *sb* *sc* *sd* *se* *sf* *sg* *sh* *si* *sj* *sk* *sl* *sm* *sn* *so* *sp* *sq* *sr* *ss* *st* *su* *sv* *sw* *sx* *sy* *sz* *ta* *tb* *tc* *td* *te* *tf* *tg* *th* *ti* *tj* *tk* *tl* *tm* *tn* *to* *tp* *tq* *tr* *ts* *tt* *tu* *tv* *tw* *tx* *ty* *tz* *ua* *ub* *uc* *ud* *ue* *uf* *ug* *uh* *ui* *uj* *uk* *ul* *um* *un* *uo* *up* *uq* *ur* *us* *ut* *uu* *uv* *uw* *ux* *uy* *uz* *va* *vb* *vc* *vd* *ve* *vf* *vg* *vh* *vi* *vj* *vk* *vl* *vm* *vn* *vo* *vp* *vq* *vr* *vs* *vt* *vu* *vv* *vw* *vx* *vy* *vz* *wa* *wb* *wc* *wd* *we* *wf* *wg* *wh* *wi* *wj* *wk* *wl* *wm* *wn* *wo* *wp* *wq* *wr* *ws* *wt* *wu* *wv* *ww* *wx* *wy* *wz* *xa* *xb* *xc* *xd* *xe* *xf* *xg* *xh* *xi* *xj* *xk* *xl* *xm* *xn* *xo* *xp* *xq* *xr* *xs* *xt* *xu* *xv* *xw* *xx* *xy* *xz* *ya* *yb* *yc* *yd* *ye* *yf* *yg* *yh* *yi* *yj* *yk* *yl* *ym* *yn* *yo* *yp* *yq* *yr* *ys* *yt* *yu* *yv* *yw* *yx* *yy* *yz* *za* *zb* *zc* *zd* *ze* *zf* *zg* *zh* *zi* *zj* *zk* *zl* *zm* *zn* *zo* *zp* *zq* *zr* *zs* *zt* *zu* *zv* *zw* *zx* *zy* *zz* *aa* *ab* *ac* *ad* *ae* *af* *ag* *ah* *ai* *aj* *ak* *al* *am* *an* *ao* *ap* *aq* *ar* *as* *at* *au* *av* *aw* *ax* *ay* *az* *ba* *bb* *bc* *bd* *be* *bf* *bg* *bh* *bi* *bj* *bk* *bl* *bm* *bn* *bo* *bp* *bq* *br* *bs* *bt* *bu* *bv* *bw* *bx* *by* *bz* *ca* *cb* *cc* *cd* *ce* *cf* *cg* *ch* *ci* *cj* *ck* *cl* *cm* *cn* *co* *cp* *cq* *cr* *cs* *ct* *cu* *cv* *cw* *cx* *cy* *cz* *da* *db* *dc* *dd* *de* *df* *dg* *dh* *di* *dj* *dk* *dl* *dm* *dn* *do* *dp* *dq* *dr* *ds* *dt* *du* *dv* *dw* *dx* *dy* *dz* *ea* *eb* *ec* *ed* *ee* *ef* *eg* *eh* *ei* *ej* *ek* *el* *em* *en* *eo* *ep* *eq* *er* *es* *et* *eu* *ev* *ew* *ex* *ey* *ez* *fa* *fb* *fc* *fd* *fe* *ff* *fg* *fh* *fi* *fj* *fk* *fl* *fm* *fn* *fo* *fp* *fq* *fr* *fs* *ft* *fu* *fv* *fw* *fx* *fy* *fz* *ga* *gb* *gc* *gd* *ge* *gf* *gg* *gh* *gi* *gj* *gk* *gl* *gm* *gn* *go* *gp* *gq* *gr* *gs* *gt* *gu* *gv* *gw* *gx* *gy* *gz* *ha* *hb* *hc* *hd* *he* *hf* *hg* *hh* *hi* *hj* *hk* *hl* *hm* *hn* *ho* *hp* *hq* *hr* *hs* *ht* *hu* *hv* *hw* *hx* *hy* *hz* *ia* *ib* *ic* *id* *ie* *if* *ig* *ih* *ii* *ij* *ik* *il* *im* *in* *io* *ip* *iq* *ir* *is* *it* *iu* *iv* *iw* *ix* *iy* *iz* *ja* *jb* *jc* *jd* *je* *jf* *jj* *jh* *ji* *jj* *jk* *jl* *jm* *jn* *jo* *jp* *jq* *jr* *js* *jt* *ju* *jv* *jw* *jx* *ji* *jj* *jk* *jl* *jm* *jn* *jo* *jp* *jq* *jr* *js* *jt* *ju* *jv* *jw* *jx* *ky* *kz* *la* *lb* *lc* *ld* *le* *lf* *lg* *lh* *li* *lj* *lk* *ll* *lm* *ln* *lo* *lp* *lq* *lr* *ls* *lt* *lu* *lv* *lw* *lx* *ly* *lz* *ma* *mb* *mc* *md* *me* *mf* *mg* *mh* *mi* *mj* *mk* *ml* *mm* *mn* *mo* *mp* *mq* *mr* *ms* *mt* *mu* *mv* *mw* *mx* *my* *mz* *na* *nb* *nc* *nd* *ne* *nf* *ng* *nh* *ni* *nj* *nk* *nl* *nm* *nn* *no* *np* *nq* *nr* *ns* *nt* *nu* *nv* *nw* *nx* *ny* *nz* *oa* *ob* *oc* *od* *oe* *of* *og* *oh* *oi* *oj* *ok* *ol* *om* *on* *oo* *op* *oq* *or* *os* *ot* *ou* *ov* *ow* *ox* <

d Gen. i. 27. *e* Gen. ii. 7. Eccl. xii. xxiii. 43. Mat. x. 28. *f* Gen. i. 26. *g* 10 Eph. iv. 34. *g* Rom. ii. 14, 15. vii. 29. *i* Gen. iii. 6. Eccl. vii. 29. iii. 8, 9, 10, 11, 23. *i* Gen. i. 26, 28, 17.



CHAP. V.

Of Providence.

GOD the great creator of all things uphold, *a* direct, dispose, and govern creatures, actions, and things *b* from the best even to the least *c* by his most wisely providence, *d* according to his infallible knowledge, *e* and the free and immutability of his own will, *f* to the praise and glory of his wisdom, power, justice, and mercy. *g*

a Heb. i. 3. *b* Dan. iv. 34, 35. Psal. 6. Acts xvii. 25, 26, 28, 29. Job xxxvii. xl, xli, chapters. *c* Mat. x. 29, 30, 31. civ. 24. xv. 3. and cxlv. 17. *e* Acts Psal. xciv. 8, 9, 10, 11. *f* Eph. i. 1 xxxiii. 10, 11. *g* Isa. lxiii. 14. Eph. iii. 1 ix. 17. Gen. xlv. 17. Psal. cxlv. 17.

II.

Although in relation to the fore-knowledge and decree of God, the first cause, all things come to pass immutably and infallibly ; *h* yet by the same providence he ordereth them to fall out, according to the nature of the second causes, either necessarily freely or contingent-
y. i

h Acts ii. 23. *i* Jer. xxxi. 35. Exod. xxi. 13. Gen. viii. 22. Deut. xix. 5. 1 Kings xxii. 28, 34. Isa. x. 6, 7.

III.

God in his ordinary providence maketh use of means, *k* yet is free to work without, *l* above, and against them at his pleasure. *n*

k Acts xxvii. 31, 44. Isa. lv: 11. Hos. ii. 21, 32. *l* Hos. i. 7. Mat. iv. 4. Job xxxiv. 10. *m* Rom. iv. 19, 20, 21. *n* II Kings vi. 6. Dan. iii. 37.

IV.

The almighty power, unsearchable wisdom and the infinite goodness of God, so far manifest themselves in his providence, in that his determined counsel extendeth itself even to the first fall and all other sins of angels and men. *o* (and that not by a bare permission) *p* which also he most wisely and powerfully boundeth. *q* and otherwise ordereth and governeth in a manifold dispensation, to his own most holy ends, *r* yet so as the sinfulness thereof proceedeth only

from the creature, and not from G
ing most holy and righteous, nei
can be the author or approver of s
o Rom. xi. 32, 33, 34. II Sam. 3
I Chron. xxi. 1. I Kings ii. 2, 22,
x. 4, 13, 14. II Sam. vi. 10. Acts
iv. 27, 28. p Acts xiv. 16. q Psa
II Kings xix. 28. r Gen. i. 20 Isa
s Jam. i. 13, 14, 17. I John ii.
21.

V.

The most wise, righteous and g
doth oftentimes leave for a season
dren to manifold temptations, and
tion of their own hearts, to chasti
their former sins, or to discover un
hidden strength of corruption, and
of their hearts, that they may be hu
to raise them to a more close and
pendence for their support upon
to make them more watchful again
occasions of sin, and for sundry oth
holy ends. u

s II Chron. xxxii. 25, 26, 31. II
1. u II Cor. xii. 7, 8, 9. Psa. l:
Psa. lxxvii. 1, 10, 12. Mark xiv.
end. John xxi. 15, 16, 17.

VI.

As for those wicked and ungodly
God as a righteous judge, for form

and harden, *w* from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and brought upon in their hearts, *x* but sometimes so withdraweth the gifts which they had. *y* and exposeth them to such objects, as their corruption makes occasion of sin ; *z* and with- gives them over to their own lusts, the temptations of the world, and the power of Satan, *a* whereby it comes to pass that they harden themselves under those means even which God useth for the softening of them. *b*

w Rom. i. 24, 26, 28. Rom. xi. 7, 8. *x* Deu. xxix. 4. *y* Mat. xiii. 12. Mat. xxv. 29. *z* Deu. ii. 30. II Kings viii. 12, 13. *a* Psa. viii. 1, 12. *b* Exod. vii. 3. and viii. 15, 33. II Cor. ii. 14, 16. Isa. viii. 14. I Pet. ii. 7, 8. Isa. xvi. 2, 10. with Acts xxviii. 26, 27.

VII.

As the Providence of God doth in general reach to all creatures, so after a most special manner it taketh care of his church, and disposeth all things for the good thereof. *c*

c I Tim. iv. 10. Amos ix. 8, 9. Rom. viii. 28. Isa. xliii. 3, 4, 5, 14.

CHAP. VI.

*Of the fall of Man, of Sin, and of
ment thereof.*

GOD having made a covenant
life thereupon, *a* with our f
and all their posterity in them
seduced by the subtilty and tempta
did wilfully transgress the law of
tion, and break the covenant in ea
bidden fruit: *c*.

a Rom. x. 5. *b* Rom. v. 12, 13
21, 22. *c* Gen. iii. 13. II Cor. xi.

II.

By this sin they, and we in the
original righteousness and com
God, *d* and so became dead in sin,
defiled in all the faculties and parts
body. *f*

d Gen. iii. 6, 7, 8. Eccl. vii. 29.
e Gen. ii. 17. Eph. ii. 1. *f* Tit. i. 1
Jer. xvii. 9. Rom. iii. 10, to 19.

III.

They being the root, and by Go
ment standing in the room and stea
kind, the guilt of this sin was im
corrupted nature conveyed to all t

descending from them by ordinary generation. *h*

g Gen. i. 27, 28. Gen. ii. 16, 17. Acts xvii. 26. Rom. v. 12, 15, 16, 17, 18, 19. 1 Cor. xv. 21, 22, 45, 49. *h* Psal. li. 5. Gen. v. 3. Job xiv. 4. and xv. 14.

IV.

From this original corruption whereby we are utterly indisposed, disabled and made opposite to all good, *i* and wholly inclined to all evil, do proceed all actual transgressions. *h*

i Rom v. 6. and viii. 7, and vii. 18. Col. i. 21. *k* Gen. vi. 5. and viii. 21. Rom. iii. 10, 11, 12. *l* Jam. i. 14, 15. Eph. ii. 2, 3. Mat. xv. 19.

V.

This corruption of nature during this life, doth remain in those that are regenerated; *m* and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin. *n*

m 1 John i. 8, 10. Rom vii. 14, 17, 18, 23. Jam. iii. 2. Pro. xx. 9. Eccl. vii, 20. *n* Rom. vii. 5, 7, 8, 25. Gal. v. 17.

VI.

Every sin both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, *p* whereby he is

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bound over to the wrath of God, of the law, *r* and so made subject with all miseries spiritual, *t* temporal. *w*

o I John, iii. 4. *p* Rom. xx. 15
19. *q* Eph ii. 3. *r* Gal. iii. 10.
t Eph. iv. 18. *u* Rom. viii. 20. I
w Mat, xxv. 41. II Thes. i. 9.

CHAP. VII.

Of God's Covenant with

THE distance between God and creature is so great, that although creatures do owe obedience to him as Creator, yet they could never have attained to life, but by some voluntary concession on God's part, which he has expressed to express by way of covenant
a Isa. xl. 13, 14, 15, 16, 17. Jo
Psa. cxiii. 56, and c. 2, 3. Job xl
xxxv. 7, 8. Luke xvii. 10, Acts 3

II.

The first covenant made with man, was a
covenant of works, *b* wherein life

Adam, and in him to his posterity, *c* upon condition of perfect and personal obedience. *d*

b Gal. iii. 12. *c* Rom. x. 5, and v. 12 to 20. Gen. ii. 17. Gal. 3. 10.

III.

Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, *c* commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them Faith in him that they may be saved, *f* and promising to give unto all those that are ordained unto life, his Holy Spirit to make them willing and able to believe. *g*

c Gal. iii. 21. Rom. iii. 20, 21. Gen. iii. 5. Isa. xlii. 6. *f* Mark xv. 15, 16. John iii. 16. Rom. x. 6, 10. Gal. iii. 11. *g* Ezek. xxxvi. 26, 27. John vi. 44, 45.

IV.

This covenant of grace is frequently set forth in scripture by the name of a testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed. *h*

h Heb. vii. 22. and ix. 15, 16, 17. Luke xxii. 30. I Cor. xi. 25.

V.

Although this covenant hath been differently

and variously administered in respect of ordinances and institutions in the time of the law, and since the coming of Christ in the gospel, yet for the substance and efficacy of it, for spiritual and saving ends, it is one and the same upon the account of which various dispensations it is called the old and new testament.

i II Cor. iii. 6, 7, 8, 9. Heb. xii. 18. Col. ii. 11, 12. I Cor. v. 7, 8, and xi. 25. *ii* iii. 3. Eph. iv. 5. Jer. xxxi. 33, 34. Rom. 21, 22, 30, and i. 16. *iii* II Cor. iii. 6, 7.

CHAP. VIII.

Of Christ the Mediator:

IT pleased God in his eternal purpose to choose and ordain the Lord Jesus his only begotten son, according to a covenant made between them both, to be the Mediator between God and man, ; *a* the prophet, *b* priest, *c* king, *d* the head and saviour of his church, *e* the heir of all things, *f* and judge of the world, unto whom he did from all eternity give all power, unto whom he did from all eternity give him to be his seed, *h* and to be by him redeemed, called, justified, sanctified and glorified. *i*

a Isa. xlii. 1. I Pet. i. 19, 20. John

n. ii. 5. *b* Acts iii. 22. *c* Heb. v. 5, 6.
ll. ii. 6. Luke i. 38. *e* Eph. v. 23. *f* Heb.
g Acts xvii. 31. *h* John xvii. 6. Psal.
 30. Isa. liii. 10. *i* I Tim. ii. 6. Isa. lv.
 Cor. i. 30.

II

He son of God the second person in the
 ity, being very and eternal God of one
 stance and equal with the father, did, when
 fulness of time was come, take upon him
 's nature, *k* with all the essential proper-
 and common infirmities thereof, yet with-
 in, *l* being conceived by the power of the
 Ghost in the womb of the virgin Mary,
 er substance; *m* so that two whole perfect
 distinct natures, the Godhead and the man-
 d, were inseparably joined together in one
 ion, without conversion, composition or con-
 m; *n* which person is very God and very
 yet one Christ, the only Mediator between
 l and man, *o*

John i. 14, 17, and v. 20. Phil. ii. 6. Gal. iv.
l Heb. ii. 14, 16, 17, and iv. 15. *m* Luke
 1, 31, 35. Gal. iv. 4. *n* Luke i. 35. Rom.
 5. Col. ii. 9. I Pet. iii. 18. I Tim. iii. 16.
 rms i. 31. I Tim. ii. 5.

III.

The Lord Jesus Christ in his human nature
 united to the divine in the person of the
 was sanctified and anointed with the holy

spirit above measure, *f* having in him all the treasures of wisdom and knowledge, *g* in whom it pleased the father that all fulness should dwell, *r* to the end that being holy, harmless, undefiled and full of grace and truth, *s* he might be thoroughly furnished to execute the office of a mediator and surety; *t* which office he took unto himself, but was thereunto called by the father, *u* who also put all power and judgment into his hand, and gave him commandment to execute the same. *w*

f Ps. l. xlv. 1. John iii. 34. *g* Col. ii. 3. Col. i. 19. *s* Heb. vii. 26. John i. 14. *t* Act. x. 38. Heb. xii. 24, and vii. 22. *u* Heb. v. 5. *w* John v. 21, 27. Mat. xxviii. 18. Act. ii. 36.

IV. ¶

The office the Lord Jesus Christ did willingly undertake, *x* which, that he might discharge he was made under the law, *y* and did perfectly fulfil it, *z* and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his soul, *a* and most painful sufferings in his body, *b* was crucified and died, *c* was buried and remained under the power of death, yet saw no corruption, *d* on the third day he rose from the dead *e* with the same body in which he suffered, *f* with which also he ascended into Heaven, and there sitteth at the right

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ther, *g* making intercession, *h* and
judge men and angels at the end
i

7, 8. Heb. x. 5 to 10. John, x. 18.
Gal. iv. 4. *z* Mat. iii. 15 and v.
xxvi. 37, 38, and xxvii. 46. Luke
Mat. xxvi. 27. *c* Phil. ii, 8. *d*
24, 27, and xiii, 37. Rom. vi. 9.
4. *f* John, xx. 25, 27. *g* Mark,
i. viii, 34. Heb. ix, 24, and vii. 25.
10. Acts, i, 11, and x, 42. Mat.
2. Jude, 6. II Pet. ii. 4.

V.

Jesus, by his perfect obedience and
himself, which he, through the eter-
nally offered up unto God, hath fully
justice of God, *k* and purchased
redemption, but an everlasting inher-
itance of heaven, for all those
whom he hath given unto him. *l*

19. Heb. ix, 14, 16, and x, 14.
Rom. iii, 25, 26. *l* Col. i, 19, 20.
6. Eph. i, 11, 14. John, xvii, 2.
5.

VI.

The work of redemption was not
finished by Christ till after his incar-
nation, the virtue, efficacy and benefits
communicated to the elect in all
ages, from the beginning of the
D

world, in and by those promises, t
 rifices, wherein he was revealed,
 to be the seed of the woman, which
 the serpent's head, and the lamb
 beginning of the world, being yes
 day the same, and forever. *m*

m Gal. iv, 4, 5. Gen. iii, 15. Re
 xiii, 8.

VII.

Christ in the work of mediator
 ding to both natures, by each nat
 which is proper in itself ; *n* yet by
 unity of the person, that which is
 nature, is sometimes in scripture
 the person denominated by the ot
n Heb. ix. 14, 15. I Pet. iii, 18
 28. John, iii, 13. I John, iii, 16.

VIII.

To all those for whom Christ h
 redemption, he doth certainly and
 ply and communicate the same, *p*
 cession for them, *q* and revealing
 and by the word, the mysteries
 effectually persuading them by h
 lieve and obey, and governing th
 his word and Spirit, *s* overcoming
 mies by his almighty power an
 such manner and ways as are m
 to his wonderful and unsearch
 tion. *t*

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h John, vi, 37, 39, and x, 15, 16. *g* I John, 1. Rom. viii, 34. *r* John, xv, 13, 15. Eph. i, 8, 9. John, xvii, 6. *s* John, xiv, 16. Heb. xii, 2. II Cor. iv, 13. Rom. viii, 9, 14. and xv. 13, 9. John, xvii, 17. *t* Psal. cx, 1. I Cor. xv, 25, 6. Psal. iv. 2, 3. Col. ii, 15.

CHAP. IX.

Of Free Will.

GOD hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of nature determin'd to do good or evil. *a*

a Mat. xvii. 12. Jam. i. 14. Deut. xxx. 19.

II.

Man in his state of innocency had freedom and power to will and to do that which was good and well pleasing to God ; *b* but yet mutably, so that he might fall from it. *c*

b Gen. i. 26. Eccl. vii. 29. Gen. iii. 6. *c* Gen. iii. 16, 17.

III.

Man by his fall into a state of sin, hath who?

ly lost all ability of will to any sp
accompanying salvation. *d* so as a
being altogether averse from that
dead in sin. *f* is not able by his o
to convert himself, or to prepare hi
unto. *g*

d Rom. v. 6. John xv. 5. *e* R
12. *f* Eph. ii. 1 5. Col. ii. 13. *g*
65. Eph. ii. 2, 3, 4, 5. I Cor. ii. 14
4, 5.

IV.

When God converts a sinner, ar
him into the state of grace, he
from his natural bondage under s
his grace alone enables him freely
to do that which is spiritually good
that by reason of his remaining
doth not perfectly nor only will th
good but doth also will that which
h Col. i, 13. Phil. ii, 13. *i* Rom
& Gal. v, 17. Rom. vii, 15, 18, 19,

V.

The will of man is made perfec
mutably free to good alone in the s
only. *l*

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CHAP. X.

Of Effectual Calling.

ALL those whom God hath predestinated unto life, and those only he is pleased in his appointed and accepted time effectually to call *a* by his word and spirit, *b* out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, *c* enlightening their minds spiritually and savingly to understand the things of God, *d* taking away their heart of stone, and giving unto them an heart of flesh. *e* Renewing their wills and by his almighty power determining them to that which is good, *f* and effectually drawing them to Jesus Christ: *g* yet so as they come most freely, being made willing by his grace. *h*

a Rom. viii. 30, and xi. 7. Eph. i. 10, 11. *b* II Thess. ii. 13, 14. II Cor. iii. 3, 6. *c* Rom. viii. 7. Eph. ii. 1, 2, 3, 4, 5. II Tim. i. 9, 10. *d* Acts xxvi. 18. Col. ii. 10, 11. Eph. i. 17, 18. *e* Ezek. xxxvi. 26. *f* Ezek. xi. 19. Phil. ii. 13. Deut. xxx. 6. Ezek. xxxvi. 27. *g* Eph. i. 19. John vi. 44, 45. *h* Cant. i. 4. Psal. cx. 8. John vi. 37. Rom. vi. 16, 17, 18.

II.

This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, i who is altogether passive there

until being quickened and renewed by the Holy Spirit, *k* he is thereby enabled to call, and to embrace the grace offered in it. *l*.

i II Tim. i, 9. Tit. iii, 4, 5.
9. Rom. ix, 11. *k* I Cor. ii, 14
Eph. ii, 5. *l* John vi, 37. Ezek. i
viii, 9. John v. 25.

• III.

Elect infants dying in infancy saved and saved by Christ, *m* who and where, and how he pleaseth all other elect persons who are being outwardly called by the new word. *o*

m Luke xviii, 15, 16, and Acts John iii, 5, and I John v. 22, c. viii, 9. *n* John iii, 8. *o* I John 12,

IV.

Others not elected, although called by the ministry of the word, have some, common operations yet not being effectually drawn they neither do nor can come up therefore cannot be saved; *r* *r* men not professing the Christian religion saved in any other way whatsoever so diligent to frame their lives to the light of nature, and the law

they do profess ; *s* and to assert and maintain that they may, is very pernicious, and to be detested. *t*

p Mat. xxii, 14, *q* Mat. vii, 22, and xiii, 20, *r* Heb. vi, 4, 5. *r* John vi, 64, 65, 66, and vii, 24. *s* Acts iv, 12. John xiv, 6. Eph. ii, 8. John iv, 22, and xvii, 3. *t* II John ix, 10, 11. I Cor. xvi, 22. Gal. i, 6, 7, 8.

CHAP. XL

Of Justification.

THOSE whom God effectually calleth, he also freely justifieth, *a* not by infusing righteousness into them, but by pardoning their sins and by accounting and accepting their persons as righteous not for any thing wrought in them, or done by them, but for Christ's sake alone ; nor by imputing Faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience to the whole law, and passive obedience in his sufferings and death, for their whole and sole righteousness, *b* they receiving and resting on him and his righteousness by faith ; which faith they have not of themselves, it is the gift of God. *c*

a Rom. viii, 30, and iii, 24.
 5, 6, 7, 8. II Cor. v, 19, 21. R
 25, 27, 28. Tit. iii, 5, 7. Eph.
 6. I Cor. ii, 30, 31. Rom. v,
 Acts x, 44. Gal. ii, 16. Phil. ii
 38, 39. Eph. ii, 7, 8.

II.

Faith thus receiving and res
 and his righteousness, is the alo
 justification ; *d* yet it is not alo
 justified, but is ever accompani
 saving graces, and is no dead
 keth by love. *e*

d John, i, 12. Rom. iii, 20, a
 ii, 17, 22, 26. Gal. v, 6.

III.

Christ by his obedience and
 discharge the debt of all those
 ed, and did by the sacrifice of
 blood of his Cross, undergoing
 the penalty due unto them, mak
 and full satisfaction to God's ju
 half : *f* Yet inasmuch as he wa
 father for them, *g* and his obedi
 fication accepted in their stead,
 ly, not for any thing in them. *h*
 is only of free grace, *i* that both
 tice and rich grace of God mig
 in the justification of sinners. *k*

f Rom. v, 8, 9, 10, 19. I Tim

10. 14. Dan. ix. 24. 26. Isa. liii. 4. 5. 6. 10.
 12. *g* Rom. viii. 32. *h* II Cor. v. 21. Mat.
 17. Eph. v. 2. *i* Rom. iii. 24. Eph. i. 7. *k*
 Rom. iii. 26. Eph. ii. 7.

IV.

God did from all eternity agree to justify all
 his elect, *l* and Christ did in the fulness of time
 die for their sins, and rise again for their justi-
 fication : *m* nevertheless they are not justified
 personally until the holy Spirit doth in due time
 actually apply Christ unto them. *n*

l Gal. iii. 8. I Pet. i. 2, 19, 20. Rom. viii.
 30. *m* Gal. iv. 4. I Tim. ii. 6. Rom. iv. 25.
 Col. i. 21, 22. Gal. ii. 16. Tit. iii. 4, 5, 6,

V.

God doth continue to forgive the sins of those
 that are justified ; *o* and although they can ne-
 ver fall from that state of justification, *p* yet
 they may by their sins fall under God's fatherly
 displeasure : and in that condition they have
 not usually the light of his countenance resto-
 red unto them, until they humble themselves,
 confess their sins, beg pardon, and renew their
 faith and repentance. *q*

o Mat. vi. 12. I John i. 7, 9, and ii. 1, 2. *p*
 Luke xii. 32. John x. 28. Heb. x. 14. *q* Psal.
 xxxix. 31. 32. 33, and li. 7. 8. 9. 10. 11. 12,
 and xxxii. 5. Mat. xxvi. 75. I Cor. xi. 30, 31,
 32. Luke i. 29.

VI.

The justification of believers under the Old Testament was in all these respects one and the same with the justification of the believers under the New Testament. *r*

r Gal. iii, 8, 9, 13, 14. Rom. iv, 22, 23, 24. Heb. xiii, 8.

CHAP. XII.

Of Adoption.

ALL those that are justified, God voucheth in, and for his only son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, *b* have his name put upon them, *c* receive the spirit of adoption, *d* have access to the throne of grace with boldness, *e* are enabled to cry *Abba Father*, *f* are pitied, *g* protected, *h* provided for, *i* and chastened by him as by a father, *k* yet never cast off, *l* but sealed to the day of redemption, *m* and inherit the promises as heirs of everlasting salvation. *o*

a Eph. i, 5. *b* Gal. iv, 4, 5. Rom. viii, 17. John i, 12. *c* Jer. xiv, 9. II Cor. vi, 14. Rev. ii, 12. *d* Rom. viii, 15. *e* Eph. iii, 12. Rom.

f Gal. iv, 6. *g* Psal. ciii, xiii. *h* Prov. v, 26. *i* Mat. vi, 30, 32. I Pet. v, 7. *k* 1 Pet. xii, 6. *l* Lam. iii, 3. *m* Eph. iv, 30. *n* 1 Pet. i, 3, 4. Heb. i, 14.

CHAP. XIII.

Of Sanctification.

THEY that are effectually called and regenerated, being united to Christ, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, *a* are also further sanctified really and personally through the same virtue by his word and Spirit dwelling in them, *b* the dominion of the whole body of sin is destroyed, *c* and the sensual lusts thereof are more and more weakened and mortified, *d* and they more and more quickened and strengthened in all saving graces, *e* to the practice of all true holiness, without which no man shall see the Lord *f*

f I Cor. vi, 11. Acts xx, 32. Phil. iii, 10. *g* 1 Pet. vi, 5, 6. *h* John xvii, 17. Eph. v, 26. *i* 1 Thess. ii, 13. *j* Rom. vi, 6, 14. *k* Gal. v, 17. *l* Rom. viii, 13. *m* Col. i, 11. Eph. iii, 16, 18, 19. *n* II Cor. vii, 1. Heb. xii, 14.

II

This sanctification is througho
man, *g* yet imperfect in this life,
still some remnants of corruption
h whence arises a continual and i
war, the flesh lusting against the
spirit against the flesh *i*

g I Thess. v, 23. *h* I John i, 1
18, 23. Phil. iii, 12. *i* Gal. v, 1
11.

III.

In which war although the re
ruption for a time may much *l*
through the continual supply of *s*
the sanctifying spirit of Christ.
ate part doth overcome *l* and so th
in *g*race, *m* perfecting holiness
God. *n*

h Rom. vii, 23. *l* Rom. vi, 14
14. Eph. iv, 15, 16. *m* II Pet. iii
Cor. iii. 18. II Cor. vii, 1.



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in hearts, *b* and is ordinarily wrought by the ministry of the word ; *c* by which also, and by administration of the seals, prayer, and other means, it is increased and strengthened.

d Heb. x, 39. *b* II Cor. iv, 13. Eph. i, 17, 19, and ii, 8. *c* Rom. x, 14, 17. Acts 13, 32. Rom. iv, 11. Luke xvii, 5. Rom. i, 17. *d* I Pet. ii, 2.

II.

By this Faith, a christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaketh therein, *e* and useth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, *f* trembling at the threatenings, *g* and embracing the promises of God for this life, and that which is to come. *h* The principal acts of saving faith are, acting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace. *i*

John iv, 42. I Thess. ii, 13. I John v, 10. 1 John xxiv, 14. *f* Rom. xvi, 26. *g* Isa. lxvi. 2. Heb. xi, 13. I Tim. iv, 8. *i* John i, 12. Acts 13, 31 Gal. ii, 20. Acts xv, 11.

III.

This faith, although it be different in degrees, and may be weak or strong, *k* yet it is in the least degree of it different in the kind or

E

k Heb. v, 13, 14. Rom. iv, 19, 30, and viii, 10. *l* Job viii, 13. *m* Luke xxii, 31 32. Eph. vi, 16. 5. *n* Heb. vi, 11, 12, and x, 22. Heb xii, 2.



CHAP. XV.

Of Repentance unto Life and

SUCH of the elect as are converted years, having sometime lived of nature, and therein served divers pleasures, *a* God in their effectual call bring them repentance unto life. *b*

a Eph. ii, 1, 2, 8. Tit. iii, 8, 4.

the power and deceitfulness of their corruptions dwelling in them, *d* with the prevalency of temptation, *e* fall into great sins and provocations; *f* God hath in the covenant of grace mercifully provided that believers so sinning and falling, be renewed through repentance unto salvation. *g*

e I Kings viii, 46. Eccl. vii, 20. Jam. iii, 2. Psal. lxxv, 3. and xl, 12. Rom. vii, 21, 23. Jer. xvii, 9. Heb. iii, 13. *e* Mat. vi, 13. Luke xxii, 31. *f* II Sam. xi, 27. Luke xxii, 57, 58, 60. *g* Luke xxii, 32, 61, 62. I John i, 9.

III.

This saving repentance is an evangelical grace, *h* whereby a person being by the holy Ghost made sensible of the manifold evils of his sin, *i* doth by faith in Christ humble himself for it, with godly sorrow, detestation of it, and self abhorrency, *k* praying for pardon and strength of grace, *l* with a purpose and endeavour by supplies of the Spirit, to walk before God unto all well pleasing in all things. *m*

h Zech. xii, 10. Acts xi, 18. *i* John xvi, 7, 8, 9. Ezek. xviii, 30, 31, and xxxvi, 31. Psal. li, 4. I John iii, 4. *k* Zech. xii, 10. Jer. xxxi, 18, 19. Joel ii, 12, 13. Isa. xxx, 22. Amos v, 15. Psal. cxix, 128. Ezek. vi, 9. II Cor. vii, 31. *l* Psal. li, per tot. *m* Psal. cxix. 6, 9, 106. II Kings xxiii, 25. Col. i, 10.

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IV.

As repentance is to be continued throughout the course of our lives, & upon the account of the body of death, and the motions thereof, it is every man's duty to repent of his particular known sins particularly. *p*

p Mat. vi, 11, 12. Psal. li, 17. *o* Rom. vi, 15, 17, 18, 19, 20, 21, 23, 24. Gal. v, 17. *o* sal. xix, 13, and xviii, 23, and li, 4. *o* Lev. 1, 8. I Tim. i, 13, 15.

V.

Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, that although there is no sin so small, but it deserves damnation; yet there is no sin so great, but it shall bring damnation on them who trust in their own righteousness; & which makes the constant preaching of repentance necessary. *t*

t I Pet. i, 5. *t* Rom. vi, 23, and v, 12. *o* Mat. 23, 36. *o* Isa. lv. , 7, Rom. viii, 1. Isa. i. 16. *t* Mark i, 15. Acts xx, 21.

CHAP. XVI.

Of Good Works.

GOOD works are only such as God hath commanded in his holy word, *a* and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions. *b*

a Mic. vi, 8. Rom. xii, 2. Heb. xiii, 21. *b* Mat. xv, 9. Isa. xxix, 13. Rom. x, 2. Job xvi, 1. I Sam. xv, 21, 22, 23. I Pet. i, 8.

II.

These good works done in obedience to God's commandments, are the fruits and evidences of a true and lively faith, *c* and by them believers manifest their thankfulness, *d* strengthen their assurance, *e* edify their brethren *f* adorn the profession of the gospel, *g* stop the mouths of the adversaries, *h* and glorify God, *i* whose workmanship they are created in Christ Jesus hereunto, *k* that having their fruit unto holiness they may have the end eternal life. *l*

c James ii, 18, 22. *d* Psal. cxvi, 12, 13. I Pet. ii, 9. *e* I John ii, 3, 5. II Pet. i, 5, 6, 7, 8, 9, 10. *f* II Cor. ix, 2. Mat. v, 16. *g* Tit. ii, 5, 9, 11, 12. I Tim. vi, 1. *h* I Pet. ii, 15.

i I Pet. ii, 12. Phil. i. 11. John xv, 8. *k* E ii, 10. *l* Rom. vi, 22.

III.

Their ability to do good works is not al themselves but wholly from the spirit of Chri *m* And that they may be enabled thereunto, sides the graces they have already receiv there is required an actual influence of the m holy Spirit to work in them to will and to d his good pleasure ; *n* yet are they not hereto grow negligent, as if they were not bound perform any duty, unless upon a special t tion of the Spirit, but they ought to be dilig in stirring up the grace of God that is them *o*

m John xv, 4, 6. Ezek. xxxvi, 26, 27, *n* P ii, 13, and iv, 13. II Cor. iii, 5. *o* Phil. ii, Heb. vi, 11, 12. II Pet. i, 3, 5, 10, 11. lxiv, 7. II Tim. i, 6. Acts xxvi, 6, 7. Jude 21.

IV.

They who in their obedience attain to greatest height which is possible in this are so far from being able to supererogate, to do more than God requires, as that they short of much, which in duty they are bound to do. *p*

p Luke xvii, 10. Neh. xiii, 22. Job ix, 2 Gal. v, 17.

V.

We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the glory to come; and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins; *q* but when we have done all we can, we have done but our duty, and are unprofitable servants; *r* And because as they are good, they proceed from his spirit, *s* and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgments. *t*

q Rom. iii, 20, and iv, 2, 4, 6. Eph. ii, 8, 9. Tit. iii, 5, 6, 7. Rom. vii, 18. Psal. xvi, 2. Job xii, 23, and xxxv, 7, 8. *r* Luke xvii, 10. *s* Gal. v, 22, 23. *t* Isa. lxiv, 6. Gal. v, 17. Rom. vii, 15, 18. Psal. cxliii, 2, and cxxx, 3.

VI.

Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him, *u* not as though they were in this life wholly unblameable and unreproveable in God's sight, *w* but that he looking upon them in his son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections. *x*

u Eph. i, 6. I Pet. ii, 5. Exod. xxviii, 38. Gen.

iv. 4. Heb xi, 4. *w* Job ix, 20. Psal. cxlii, 2.
 Phil. iii, 12. *x* Heb. xiii, 20, 21. II Cor. vii,
 12. Heb. vi, 10. Mat. xxv, 21, 28.

VII.

Works done by unregenerate men although
 for the matter of them they may be things
 which God commands, and of good use both
 to themselves and to others : *y* yet because they
 proceed not from an heart purified by faith,
 nor are done in a right manner, according to
 the word, *a* nor to a right end, the glory of God,
b they are therefore sinful, and cannot please
 God, nor make a man meet to receive grace
 from God ; *c* yet their neglect of them is more
 sinful and displeasing to God. *d*

y II Kings x, 30, 31. I Kings xxi, 27, 29.
 Phil. i, 15, 16, 18. *z* Gen. iv, 5. Heb. xi, 4, 6.
a I Cor. xiii, 3. Isa. i, 12. *b* Mat. vi, 2 5, 16.
c Hag. ii, 14. Tit, i, 15. Amos v, 21, 22. Hosea
 i, iv. Rom. ix, 16. Tit. iii, 5. *d* Psal. xiv, 4,
 and xxxvi, 3. Job xxi, 14, 15. Mat. xxv, 41,
 42, 43, 45. Mat. xxiii, 23.

CHAP. XVII.

Of the Perseverance of the Saints.

THEY whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from a state of grace, but shall certainly persevere therein to the end, and be eternally saved. *a*

a Phil. i, 6. II Pet. i, 10. John, x, 28, 29. John, iii, 9. I Pet. i, 5, 9.

II.

This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, from the free and unchangeable love of God the Father *b* upon the efficacy of the merit and intercession of Jesus Christ, *c* and union with him, *d* the oath of God, *e* the abiding of his Spirit, and the seed of God within them, *f* and the nature of the covenant of grace, *g* from all which ariseth also the certainty and infallibility thereof. *h*

b II Tim. ii, 18, 19 Jer. xxxi. 33. *c* Heb. x, 10, 14, and xiii, 20, 21 and ix, 12, 13, 14, 15. Rom. viii. 33, to end. John, xvii. 11, 24. Luke, xii, 32. Heb. vii, 25. *d* John, xvii, 21. *e* He-

brews, vi, 17, 18. Psal. lxxxix, 35, 36. *f* Job xiv, 16, 17. I John, ii, 27, and iii, 9. *g* I xxxii, 40. *h* John, x, 28. II Thes. iii, 3. I Job ii, 19.

III.

And though they may through the temptation of Satan, and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their preservation, fall to grievous sins, *i* and for a time continue therein, *k* whereby they incur God's displeasure and grieve his holy Spirit, *m* come to have their graces and comforts impaired, *n* have their hearts hardened, *o* and their consciences wounded, *p* hurt and scandalize others, *q* and bring temporal judgments upon themselves, *r* they are and shall be kept by the power of God through faith, unto salvation. *s*

i Mat. xxvi, 70, 72, 74. *k* Psal. li, title, verse 14. *l* Isa. lxiv, 5, 7, 9. II Sam. xi, *m* Eph. iv 30. *n* Psal. li, 8, 10, 12. Rev. ii, Cant. v, 2, 3, 4, 6. *o* Isa. lxiii. 17. Mark. 52, and xvi. 14. *p* Psal. xxxii, 3, 4, and li, *q* II Sam. xii. 14. *r* Psal. lxxxix, 31, 32. I Cor. xi, 30, 31, 32. *s* I Pet. i, 5. I Thes. 5, 23.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

ALTHOUGH temporary believers, and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and state of salvation, *a* which hope of theirs shall perish; *b* yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him may in this life be certainly assured that they are in the state of grace, *c* and may rejoice in the hope of the glory of God, which hope shall never make them ashamed. *d*

a Job, viii, 13, 14. Mic. iii, 11. Deut. xxix, 19. John, viii, 41. *b* Mat. vii, 22, 23. *c* I John, ii, 3, and iii. 14, 18, 19, 21, 24, and v, 13. *d* Rom. v, 2, 5.

II.

This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; *e* but an infallible assurance of faith, founded on the blood and righteousness of Christ revealed in the gospel, *f* and also upon the inward evidences of those graces, unto which promises are made, *g* and on the immediate

witness of the Spirit, testifying our
and as the fruit thereof, leaving the
humble and holy. *i*

e Heb. vi, 1, 19. *f* Heb. x, 19
iii. 22. *g* II Pet. i, 4, 5, 10, 11. 1
and iii, 14. II Cor. i, 12. *h* Rom.
i Psal. li, 12, 17. II Cor. vii, 1.

III.

This infallible assurance doth not
to the essence of faith, but that a
may wait long and conflict with tri-
ties before he be partaker of it ;
enabled by the Spirit to know the
are freely given him of God, he
extraordinary revelation, in the rig-
dinary means, attain thereunto. *l*
fore it is the duty of every one, to
gence to make their calling and ele-
that thereby his heart may be
peace and joy in the Holy Ghost,
thankfulness to God, and in a
cheerfulness in the duties of ob-
proper fruits of this assurance ; *n*
from inclining men to looseness. *c*

k I John, v, 13. Isa. l. 10. Mat. i
lxxxviii. per tot. and lxxvii, 1, to
ii, 1, 2. I John, iv, 13. Heb. vi, 11
iii, 17, 18, 19. *m* II Pet. ii, 10.
2, 5, and xiv, 7, and xv, 3. Eph. i
iv, 6, 7, and cxix, 32. *o* I John. ii
p 3, 4. I John, ii, 1, 2. Rom. vi, 11

14. II Cor. vii, 1. Rom. viii, 1, 12. I John, 7.

IV.

True believers may have the assurance of
 their salvation divers ways shaken, diminished,
 and intermitted; as by negligence in preserv-
 ing of it, by falling into some special sin, which
 woundeth the conscience, and grieveth the Spirit.
 By some sudden or vehement temptation, by
 God's withdrawing the light of his countenance,
 offering even such as fear him to walk in dark-
 ness, and to have no light; yet are they
 neither utterly destitute of that seed of God,
 nor life of faith, that love of Christ and the
 brethren, that sincerity of the heart and con-
 science of duty, out of which, by the operation
 of the Spirit, this assurance may in due time
 be revived, and by the which, in the mean
 time, they are supported from utter despair. *r*
p Cant. v. 2, 3, 6. Psal. li. 8, 12, 14. Eph.
r 30, 31. Psal. lxxvii. 1 to 10. Mat. xxvi. 69,
 70, 71, 72. Psal. xxxi, 22, and lxxxviii. per tot.
 Mat. li. 10. *q* I John, 3, 9. Luke, xxii. 32.
 Job, 13, 15. Psal. lxxiii, 15, and li. 8, 12. Isa.
 43, 10. *r* Mic. vii. 8, 9. Jer. xxxii, 40. Isa. liv.
 18, 19, 20. Psal. xxii. 1, and lxxxviii. per tot.

CHAP. X

Of the Law of

GOD gave to Adam a law of obedience written in his heart. A particular precept of not eating the forbidden fruit, by which he bound himself to personal, entire, exact obedience, promised life upon the breach, and threatened death upon the breach. He armed him with power and ability to obey. *a* Gen. i, 26, 27, and ii. 17. *b* and x. 5, and v. 12, 19. Gal. ii. 17. Job. xxviii. 28.

II.

This Law so written in the heart of man, to be a perfect rule of righteousness, and was delivered from Mount Sinai in ten commandments, written in two tables, *b* the four first containing our duty towards God, and the six our duty to man. *c*

b James, i, 25, and ii. 8, 10, 11, xiii, 8, 9. Deut. v. 3, and x. 4. Exod. 1. *c* Mat. xxii, 37, 38, 39, 40.

III.

Besides this law, commonly called moral, God was pleased to give the people of Israel, as Church under age, ceremonial laws, containing several typical ordinances, partly of worshipping, prefiguring Christ, his graces, actions, offerings and benefits, *d* and partly holding forth divers instructions of moral duties. *e* All such ceremonial laws being appointed only to the time of reformation, are by Jesus Christ, the true Messiah and only Law-giver, who was furnished with power from the Father for that end, abrogated, and taken away. *f*
g Heb. ix, and x. 1. Gal. iv. 1, 2, 3. Col. ii, 14. *h* I Cor. v. 7. II Cor. vi. 17. Jude, 23. Heb. ix. 10, 11. Jam. iv. 12. Heb. vii. 12, 13. Col. ii, 14, 16, 17. Dan. ix. 27. Eph. ii, 15, 16.

IV.

To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution, their general equity only being still of moral use. *g*

h Exod. xxi. and xxii. 1 to 29. Gen. xlix. 30, with I Pet. ii, 13, 14, Mat. v. 17, with 38, 39. I Cor. ix. 8, 9, 10.

V.

The moral law doth forever bind all, as well justified persons as others, to the obedience

thereof ; *h* and that not only in matter contained in it, but also in authority of God the Creator. *w* Neither doth Christ in the gospel solve, but much strengthen this.

h Rom. xiii, 8, 9, 10. Eph. v. John, ii, 3, 4, 7, 8. *i* James, ii. 1 v. 17, 18, 19. James, ii. 8.

VI.

Although true believers be law as a covenant of works, to be justified or condemned ; *l* yet it is not so for them, as well as to others ; in the law informing them of the will of God, and duty, and directs and binds the conscience ; *m* discovering also the transgressions of their nature, hearts and consciences, and examining themselves thereby, to the further conviction of, humiliat- ing and troubling against sin ; *n* together with a sense of the need they have of Christ, and of his obedience. *p* It is likewise the law, to regenerate, to restrain their corruption, it forbids sin. *q* and the threatenings to shew what even their sins deserve, and what afflictions in this life they may expect, although freed from the curse threatened in the law. *r* The law, in like manner, shew them God's blessing of obedience, and what blessings they may expect upon the performance there-

as due to them by the law, as a covenant of works, *t* so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the others, is no evidence of his being under the law, and not under grace. *u*

l Rom. vi. 14. Gal. ii. 16, and iii. 18, and iv. 4, 5. Acts, xiii. 39. Rom. viii. 1. *m* Rom. vii. 12, 22, 25. Psal. cxix. 4, 5, 6. I Cor. vii. 19. Gal. v. 14, 16, 18, 19, 20, 21, 22, 23. *n* Rom. vii. 7. and iii. 20. *o* James, i. 23, 24, 25. Rom. vii. 9, 14, 24. *p* Gal. iii. 24. Rom. vii. 14, 25, and viii. 3, 4. *q* James 2, 11. Psal. cxix, 101, 104, 128. *r* Ezra, ix, 13, 14. Psal. xxxix. 30, to 35. *s* Lev. xxvi. 3 to 14, with I Cor. 6, 16. Eph. vi. 2. 3. Psal. xxxvii. 11. Mat. v. 5. Psal. xix. 11. *t* Gal. ii. 16. Luke xvii. 10. *u* Rom. vi. 12, 14. I Pet. iii. 8, 9, 10, 11, 12, with Psal. xxxiv. 12, to 16. Heb. xii. 28, 29.

VII.

Neither are the forementioned uses of the law, contrary to the grace of the gospel, but do sweetly comply with it, *w* the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God revealed in the law required to be done. *x* *w* Gal. iii. 21. *x* Ezek. xxxvi. 26, 27. Heb. viii. 10. Jer. xxxi. 33.

CHAP. XX.

*Of the Gospel, and of the extent of
thereof.*

THE covenant of works being
sin, and made unprofitable
God was pleased to give unto the
mise of Christ, the seed of the wo
means of calling them, and begetti
faith and repentance. *c* In this
gospel, as to the substance of it, *v*
and was therein effectual for the co
salvation of sinners. *d*

a Rom. viii. 3. Gal. iii. 12. *b*
Gal. iv. 4, 5. Rev. xiii. 3. *c* I C
26. James, i. 18. Rom. x. 8. Act
I Cor. ii. 2.

II.

The promise of Christ, and s
is revealed only in and by the wo
neither do the works of creation o
with the light of nature, make
Christ, or of grace by him, so muc
eral or obscure way ; / much less t
titude of the revelation of him by
or gospel, should be enabled there
saving faith or repentance. *g*

e Mat. xi. 27. II Tim. i. 10.
20. Eph. ii, 12. Rom. xvi. 25, 26

I Cor. i. 21. Rom. x. 14, 15. Prov. xxix, 18.

III.

The Revelation of the gospel unto sinners, made at divers times, and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God. It is not being annexed by virtue of any promise to the due improvement of men's natural abilities, or by virtue of common light received without it, which none ever did make, or can so do. And therefore in all ages, the preaching of the gospel hath been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

Heb. i. 1, 2. Dent. vii. 7, 8. Psal. cxlvii. 19, 20. Mat. xxi. 43, and xi. 25, 26. John, i. 13, and iii. 6. Rom. ix. 16. Phil. ii. 13. John, xv. 5. I Cor. ii. 14. Rom. viii. 7. Amos, iii. 2. Mat. xxviii. 19, and xxi. 43. Eph. i. 11.

IV.

Although the gospel be the only outward means of revealing Christ and saving grace, and is as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened or regenerated, there is moreover necessary, an effectual, irresistible,

work of the Holy Ghost upon the
for the producing in them a new s
without which no other means are
their conversion unto God. /

/ Eph. ii. 1. 5. Tit. iii. 5. John,
Acts, vi. 14. Eph. i, 19, 20. 1
John, iii. 6. Gal. ii. 8. 1 Cor. iii. 6,

CHAP. XXI.

Of Christian Liberty, and Liberty of

THE liberty which Christ bath
for believers under the Gosp
in their freedom from the guilt of si
demning wrath of God, the rigour o
the law, *a* and in their being delivere
present evil world, bondage to Sata
minion of sin, *b* from the evil of affli
fear and sting of death, the victory o
und everlasting damnation, *c* as als
free access to God, *d* and their yield
ence unto him, not out of slavish
child-like love and willing mind : *e*
were common also to believers unde
for the substance of them, / but unde
testament, the liberty of christians is
larged in their freedom from the yo

ceremonial law, the whole legal administration of the covenant of grace, to which the Jewish church was subjected, *g* and in greater access to the throne of grace, *h* and in fuller communications of the free spirit of God, than believers under the law did ordinarily partake of *i*
g Tit. ii. 14 I Thes. i. 10. Gal. iii. 13. *h* Gal. i. 4. Col. i. 13 Acts, xxvi. 18. Rom. vi, 4. *c* Rom. viii. 28 Ps l. cxix. 71. I Cor. xv. 4. *d* Rom. v. 1, 2 *e* Rom. iii. 14. 15 I John, iv, 18. *f* Gal. iii. 13. 14. Gal. iv. 1 to 7. and v. 1. Acts, xv. 10. 11. Heb. iv. 14, 16. and x. 9, to 22. *i* John, vii, 8, 59. II Cor. xiii, 17. 8.

II.

God alone is Lord of the conscience, *k* and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word. or not contained in it; *l* so that to believe such doctrines, or to obey such commands out of conscience, is to betray the liberty of conscience, *m* and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. *n*

k James, iv. 12. Rom. xiv, 4. *l* Acts, iv. 19, and v, 29 I Cor. vii. 23. Mat. xxiii. 8 9 10. II Cor. i. 24 Mat. xv. 9. *m* Col. ii, 10 22, 23. Gal. i, 10, and ii. 2. 4 5. and v, 1. *n* Rom. x, 11. and xiv. 23. Isa. viii. 20. Acts. xvii, 11. John, iv, 22; Hosea, v, 11. Jer. viii, 9.

III.

They who upon pretence of Chr do practice any sin, or cherish any do thereby pervert the main de grace of the gospel to their own so they wholly destroy the end of erty, which is that being delivered hands of our enemies. we might se without fear, in holiness and *right fore him all the days of our life. o

o Gal. v, 13. I Pet. ii, 16. II Pet. viii, 34. Luke, i. 74, 75.

CHAP. XXII.

Of Religious Worship, and of the

THE light of nature sheweth a God, who hath lordship a ty over all, is just, good, and doth: and is therefore to be feared, lo called upon, trusted in, and served heart and all the soul, and with all But the acceptable way of worship God, is instituted by himself, and his own revealed will, that he ma shipped according to the imagina vices of men, or the suggestions o

visible representations, or any other way prescribed in the holy scripture. *b*

Rom. i. 20. Acts, xvii, 24. Psal cxix, 64. *b* x, 7. Psal. xxxi. 23. and xviii, 3. Rom. x, Psal. lxii, 8. Josh. xxiv, 14. Mark xii, 33. Deut, xii, 32. Mat. xv, 9. Acts xvii. 25. Mat. 9, 10. Deut. iv, 15 to 20. Exod. xx, 4, 5. *b* ii, 23.

II.

Religious worship is to be given to God the Father, Son, and holy Ghost, and to him alone ; not to Angels, Saints, or any other creatures ; and since the fall, not without a Mediator, nor the mediation of any other but of Christ alone. *c*

c Mat. iv, 10. John v, 23, and II Cor. xiii, 14. *d* Col. ii, 18. Rev, xix, 10. Rom, i, 25. *e* John xiv, 6. I Tim. ii, 5. Eph. ii, 18. Col. iii,

III.

Prayer with thanksgiving, being one special part of natural worship, *f* is by God required of all men ; *g* but that it may be accepted it is to be made in the name of the Son, *h* by the help of the Spirit, *i* according to his will, *k* with understanding, reverence, humility, fervency, faith, love, and perseverance : *l* and when with others in a known tongue, *m*

f Phil. iv, 6. *g* Psal. lxxv, ii. *h* John xiv, 13, 14. I Pet. ii, 5. *i* Rom. viii, 26. *k* I John v, 14. *l* Psal. xlvii, 7. Eccl. v, 1, 2. Heb. xii,

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28. Gen. xviii, 27. James v, 1
Mat. vi, 12, 14, 15. Col. iv, 2.
I Cor. xiv, 14.

IV,

Prayer is to be made for thi
for all sorts of men living; o
hereafter, o but not for the dea
of whom it may be known tha
ned the sin unto death. q

z I John v, 14. o I Tim. i
20. II Sam. vii, 29. Ruth iv,
xii. 21, 22, 23, with Luke xvi,
13. q I John v, 16.

V.

The reading of the scriptur
and hearing the word of C
Psalms, z as also the administ
and the Lord's Supper are all
ous worship of God, to be pe
ence unto God with understa
erence and Godly fear w sole
with fastings, x and thanksgi
occasions, y are in their sever
sons to be used in an holy an
ner. z

z Acts xv, 21. Rev. i, 3.
z J. m. i, 21 22. Acts x, 33. M
iv, 2. Isa. lxxvi, 2, z Col. iii,
James v. 13. w Mat. xxviii
23 to 29. Acts ii, 41, 42. a

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16. Mark ix. 29. I Cor. vii. 5. *y* Psal. cxvii
tot Esther ix, 21. *z* Heb, xii, 28.

VI.

Neither prayer, nor any other part of religious
worship, is now under the gospel either tied unto,
made more acceptable by any place in which
is performed, or towards which it is directed.
But God is to be worshipped every where, *b*
in spirit and in truth. *c* as in private families &
singly, *e* and in secret each one by himself *f* so
more solemnly in the publick assemblies, which
are not carelessly nor wilfully to be neglected or
forsaken, when God by his word or providence
calleth thereunto. *g*

a John, iv, 21. *b* Mal. i, 11. I Tim, ii, 8.
John, iv, 23, 24. *d* Jer. x, 25. Deut. vi, 6, 7.
Job, i, 5. II Sam. vi, 18 20. I Pet. iii, 7. Acts,
i, 2. *e* Mat. vi, 11. *f* Mat. vi, 6. Eph. vi. 18.
Esa. lvi, 6, 7. Heb. x, 25. Prov. i, 20, 21, 24,
and viii, 34. Acts, xiii, 42. Luke, iv, 16. Acts,
i, 42.

VII.

As it is of the law of nature, that in gener-
all a proportion of time, by God's appointment,
be set apart for the worship of God; so by his
word in a positive, moral and perpetual com-
mandment, binding all men in all ages, he hath
particularly appointed one day in seven for a
sabbath to be kept holy unto him, *h* which from
the beginning of the world to the resurrec-

G

tion of Christ, was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, i which scripture is called the Lord's day, k and it continued to the end of the world as the Jewish Sabbath, l the observation of the Sabbath of the week being abolished. m

of the week being abolished. *m*
h Exod. xx, 8 to 11. Isa. lvi, 2, to 7.
ii, 2, 3. 1 Cor. vi, 1, 2. Acts, xx. 7.
10. *l* Exod. xx, 8, 10, with Mat. v.
m Col. ii, 16, 17. Heb. iv, 9, 10.

VIII.

VIII.

VIII.
This Sabbath is then kept holy unto
when men after a due preparing of
and ordering their common affairs
do not only observe an holy rest
from their own works, words and
about their worldly employments and
n but also are taken up the whole
publick and private exercises of
and in the duties of necessity and
n Exod. xx, 8, and xvi, 23, to 30
to 18. 1sc. lviii, 13. Neh. xiii, 1
lviii, 13. Mat. xii, 1, to 14.

CHAP. XXIII.

Of Lawful Oaths and Vows.

A lawful oath is a part of religious worship, *a* wherein the person swearing in truth, righteousness and judgment solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth or falsehood of what he sweareth. *b*

a Deut. x. 20. *b* Jer. iv, 2. Exod. xx, 7. v. xix, 12. II Cor. i, 23. II Chron. vi, 22, 23.

II.

The name of God only is that by which men ought to swear, and therein it is to be used with holy fear and reverence: *c* Therefore to swear vainly or rashly by that glorious and dreadful name or to swear at all by any other thing is sinful and to be abhorred: *d* yet as in matters of weight and moment an oath is warranted by the word of God under the new testament as well as under the old, *e* so a lawful oath being imposed by lawful authority in such matters ought to be taken. *f*

c Deut. vi, 13. *d* Exod. xx, 7. Jer. v, 7. Mt. v, 34, 35, 36. James. v, 12. *e* Heb. vi, 16. II Cor. i, 23. Isai. lxv, 16. *f* I Kings, viii, 31. Neh. xiii, 25. Ezra, x, 5.

tion of Christ, was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which scripture is called the Lord's day, and is continued to the end of the world as the Jewish Sabbath, the observation of the Sabbath of the week being abolished. *m*

h Exod. xx, 8 to 11. Isa. lvi, 2, to 7 ii, 2, 3. 1 Cor. vi, 1, 2. Acts, xx, 7. 10. *l* Exod. xx, 8, 10, with Mat. v *m* Col. ii, 16, 17. Heb. iv, 9, 10.

VIII.

This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts and ordering their common affairs be at rest, and do not only observe an holy rest all the day from their own works, words and thoughts about their worldly employments and recreations but also are taken up the whole time in the publick and private exercises of his worship, and in the duties of necessity and mercy.

n Exod. xx, 8, and xvi, 23, to 30, and xxxi, 1 to 18. Isa. lviii, 13. Neh. xiii, 15, to 22. Ps. ciii, 13. Mat. xii, 1, to 14.

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the like religious care, and to be performed with the like faithfulness. 2

Psalms, lxxvi. 11. Jer. xlv. 25, 26. Psal. lxxv. 1. Isa. xix. 21. Eccl. v, 4, 5, 6. Psal. lxi, 8, and lxvi, 13, 14.

VI.

Popish monastical vows of perpetual single life, professed poverty, and regular obedience, so far from being degrees of higher perfection, that they are superstitious and sinful snares, which no christian may entangle himself. 6

Mat. xx. 11, 12. I Cor. vii, 2, 9. Eph. iv, 1. I Pet. iv, 2. I Cor. vii, 23.

CHAP. XXIV.

Of the Civil Magistrate.

GOD the supreme lord and king of all the world, hath ordained civil magistrates to rule under him, over the people for his own glory and the publick good; and to this end hath armed them with the power of the sword for the defence and encouragement of them that do good, and for the punishment of evil doers: 2

Rom. xiii, 1, to 4. I Pet. ii, 13, 14.

II.

It is lawful for christians to accu-
tute the office of a magistrate
thereunto : *b* in the management
they ought especially to maintain
and peace, according to the whole
each commonwealth ; *c* so for th
may lawfully now under the m
wage war upon just and necessary

b Prov. viii, 15, 16. Rom. xiii
Paul. ii, 10, to 12. 1 Tim. ii 3. I
4. 11 Sam. xxiii, 3. 1 Pet. ii, 13.
14. Rom. xiii, 4. Mat. viii, 9, 10.
2. Rev. xvii, 14, 16.

III.

They who upon pretence of ch
shall oppose any lawful power, o
exercise of it, resist the ordinance
for their publishing of such opinio
ning of such practices as are cor
light of nature, or to the known
christianity, whether concerning
or conversation, or to the power
or such erroneous opinions or pra
ther in their own nature, or in th
publishing or maintaining them al
to the external peace or order whic
established in the church, they ne
called to an account, and proceed
the censures of the church, and by

of the civil magistrate ; yet in such differences about the doctrines of the gospel, or ways of the worship of God as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, and duly observing the rules of peace and order, there is no warrant for the magistrate to abridge them of their liberty.

IV.

It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the magistrates just and legal authority, nor free the people from their due obedience to him : from which ecclesiastical persons are not exempted, much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives if he shall judge them to be hereticks, or upon any other pretence whatsoever.

I Tim. ii, 12. I Pet. ii, 17. Rom. xiii, 6, 7, and xiii, 5. Tit. iii, 1. I Pet. ii, 13, 14, 16. Rom. xiii, 1. I Kings, ii, 35. Acts, xxv, 9, 10, 11. II Pet. ii, 1, 10, 11. Jude, v, 8, to 11. II Thes. ii, 4, Rev. xiii, 15, 16, 17.

CHAP. XXV.

Of Marriage.

MARRIAGE is to be between one man and one woman : neither is it lawful for one man to have more than one wife, nor for one woman to have more than one husband at the same time. *a*

a Gen. ii, 24. Mat. xix, 5, 6. Ps. xlii, 10.

II.

Marriage was ordained for the increase of husband and wife, *b* for the increase of the kind with a legitimate issue, and for the preservation of a holy seed, *c* and for preventing uncleanness. *d*

b Gen. ii, 18. *c* Mal. ii, 15. *d* 1 Cor. vi, 2, 9.

III.

It is lawful for all sorts of people who are able with judgment to give consent, *e* yet it is the duty of Christians to marry in the Lord, *f* and therefore such as are of the true reformed religion, should not marry with infidels, papists, or other idolaters, should such as are godly be unequalled in marrying such as are wicked in the Lord, to maintain damnable heresy. *g*

e Heb. xiii, 4. 1 Tim. iv, 3. 1 Cor. vii, 39, 40. Gen. xxiv, 57, 58. Ps. xlii, 10.

Gen. xxxiv, 14. Exod. xxxiv, 16. Deut. vii, 4. 1 Kings. xi, 4. Neh. xiii, 25, 26, 27. Mal. ii, 11, 12. 11 Cor. vi, 14.

IV.

Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word, & nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife. i

Lev. xviii, 1. 1 Cor. v, 1. Amos, ii, 7. i Mark, 16. Lev. xviii, 24 to 29.

CHAP. XXVI.

Of the Church.

THE Catholick or Universal Church which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head thereof, and the Spouse, the Body, the fulness of him, that filleth all and in all. a

a Eph. i, 10, 22, 23, and v, 23, 27, 32. Col. 18.

II.

The whole body of men throughout the world, professing the faith of the Gospel, in obedience unto God by Christ according to the Scriptures, *a* not destroying their own privileges, *b* not destroying their own professions, *c* nor their errors everting the foundation, *d* nor their conversation, *e* they *d* and their children are, and may be called the visible Church of Christ, *f* although a Church not intrusted with any officers to rule over the whole body. *g*

b I Cor. i, 2. Col. ii, 19. I Tim. ii, 15. *c* I Tim. ii, 19. Tit. i, 16. *d* I Cor. xii, 12, 13. I Tim. ii, 15. *e* I Cor. xii, 12, 13. I Tim. ii, 15. *f* I Cor. xii, 12, 13. I Tim. ii, 15. *g* Eph. iv, 8, 11, 12. Rom. xii, 28, 29, 30.

III.

The purest churches under heaven are subject both to mixture and error, *a* and are so degenerated as to become no churches of Christ, but synagogues of Satan: *b* nevertheless Christ always hath had, and ever will have, a visible kingdom in this world, to which all such as believe in him, and profess his name, *c*

a I Cor. xii, 12. Rev. 2d and 3d. *b* Mat. xiii, 24, to 30, 42. *c* Rev. xv, xxvii, xi, 18, to 23. *k* Mat. xvi, 18. Psal. cii, 28. Mat. xxviii, 19, 20.

IV.

There is no other head of the Church but Lord Jesus Christ, / nor can the Pope of Rome in any sense be head thereof but is Antichrist, that man of sin, and son of perdition that exalteth himself in the Church against Christ and all that is called God, whom the Lord shall destroy with the brightness of his coming. *m*

/ Col. i, 18. Eph. i, 22. *m* Mat. ~~xxiii~~, 8, 9, 12. II Thes. ii, 3, 4, 8, 9. Rev. xiii, 6.

V.

As the Lord in his care and love towards his Church hath in his infinite wise providence exercised it with great variety in all ages for the good of them that love him, and his own glory : so according to his promise, we expect that in the latter days, Antichrist being destroyed, *o* the Jews called, *p* and the adversaries of the kingdom of his dear son broken, *q* the churches of Christ being enlarged and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition than they have enjoyed. *r*

n Acts, vii, 1 to 51, and xiv, 22, and ~~viii~~, 1, and ix, 31. *o* II Thes. ii, 8, 9, 10. Rev. xviii, 4, 21, and xvii, 16. *p* Rom. x, 1, and xi, 23, 32. *q* Psalms, cx, 1, and ii, 9. *r* Isa. xi, 9. Joel, ii, 28, 29. Isa. ii, 2, 3, 4. Mic. iv, 3. Psal. xxxvii, 2, to end. Daniel, vii, 27.

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CHAP. XXVII.

Of the Communion of Saints.

ALL Saints that are united to Jesus Christ by his spirit and faith, although they are not made thereby one person, yet they have fellowship in his graces, sufferings, death, resurrection and glory: *b* and being united to one another in love, they have communion in each others gifts and graces, *c* and are obliged to the performance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man. *a* Col. i, 18, 19. I Cor. viii, 6. Isa. xlii, 1. Tim. vi, 15, 16. Psal. xlv 7, with Heb. i, 3. I John, i, 3. Eph. iii, 16, to 19. John, i, 16. Eph. ii, 5, 6. Phil. iii, 10. Rom. vi, 5, 6. Tim. ii, 12. *c* Eph. iv, 15, 16. I Cor. xii, 12, 13, 21, 22, 23. Col. ii, 19. *d* I Thes. v, 14. Rom. i, 11, 12, 14. I John, iii, 16, 17, Gal. vi, 10.

II.

All Saints are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification, *c* as also relieving each other in outward things according to their several abilities and necessities.

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th communion though especially to be ex-
sed by them for the relations in which they
d, whether in families or in churches yet as
off-rath opportunity, is to be extended un-
ll those who in every place call upon the
e of the Lord Jesus. *g*

Heb. x, 24, 25. Acts ii, 42, 46. Isa, ii, 3. I
ii, 20. *f* Eph. vi. 2. 4. 5. 9, and v. 22. to 26.
im. v. 8. Gal vi, 10. *g* Acts ii, 44. 45: I
iii. 17. II Cor. viii and ix chapters. Acts
ii, 20.

CHAP. XXVIII.

Of the Sacraments.

SACRAMENTS are holy signs and seals of
the covenant of grace, *a* immediately ins-
ed by Christ, *b* to represent him and his
fits and to confirm our interest in him, *c*
solemnly to engage us to the service of
in Christ, according to his Word. *d*

Rom iv, 11. Gen. xvii, 7, 10. *b* Mat. xxviii,
I Cor. xi, 23. *c* I Cor. x, 16, and xi, 25,
d Rom. vi, 3, 4. I Cor. x, 16, 21.

II.

There is in every Sacrament a spiritual rela-

H

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tion or Sacramental union between the *s* and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other. *e*

e Gen. xvii, 10. Mat. xxvi, 27, 28. Tit. 5.

III.

The grace which is exhibited in or by Sacraments rightly used, is not conferred by any power in them, neither doth the efficacy of the sacrament depend upon the piety or intention of him that doth administer it, *f* but upon the work of the Spirit, *g* and the word of institution, which contains together with a precept authorizing the use thereof, a promise of benefit to worthy receivers. *h*

f Rom. ii, 28, 29. I Pet. iii, 21. *g* Mat. 11. I Cor. xii, 13. *h* Mat. xxvi, 27, 28, xxviii, 19, 20.

IV.

There be only two Sacraments ordained of Christ our Lord in the gospel, that is to say, Baptism and the Lord's Supper; neither of which may be dispensed by any but by a minister of the word lawfully called. *i*

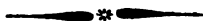
i Mat. xxviii, 19. I Cor. xi, 20, 23, and i. Heb. v, 4.

V.

The Sacraments of the Old Testament in

and of the spiritual things thereby signified
 and exhibited, were for substance the same
 as those of the new. *k*

1 Cor. x, 1, 2, 3, 4.



CHAP. XXIX.

Of Baptism.

BAPTISM is a Sacrament of the New Tes-
 tament ordained by Jesus Christ, *a* to be
 to the party baptised a sign and seal of the
 covenant of grace, *b* of his ingrafting into
 Christ, *c* of regeneration, *d* of remission of
 sins, *e* and of his giving up unto God through
 Jesus Christ to walk in newness of life *f* which
 continuance is by Christ's own appointment to be
 continued in his Church until the end of the
 world. *g*

a Mat. xxviii, 16. *b* Rom. iv, 11, with Col.
 1, 12. *c* Gal. iii, 27. Rom. vi, 5. *d* Tit.
 5. *e* Mark i, 4. *f* Rom, vi, 3, 4. *g* Mat.
 xiii, 19, 20.

II.

The outward element to be used in this ordi-
 nance is water, wherewith the party is to be
 baptized in the name of the Father, and of the

son, and of the holy Ghost, by a minister of the gospel, lawfully called thereunto. *k*

k Mat. iii, 11. John i, 33. Mat. xxvii 20.

III.

Dipping of the person into the water is necessary, but baptism is rightly administered by pouring or sprinkling water upon the person. *i*

i Heb. ix, 10. 19, to 22. Acts, ii, 41. xvi, 33. Mark vii, 4.

IV.

Not only those that do actually profess faith, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized and those only. *l*

k Mark xvi, 15, 16. Acts viii, 37, 38. xvi. 7-9 with Gal. iii, 9, 14, and Col. ii and Acts ii 38-39 and Rom. iv, 11, 12. vii. 14. Mat. xxviii, 19, Mark x, 13-14 Luke xviii, 15.

V.

Although it be a great sin to contemn or neglect this ordinance, yet grace and favour are not so inseparably annexed to it, that no person can be regenerate or saved without it; nor that all that are baptized are undoubtedly regenerated. *o*

o Luke vii, 30, with Exod. iv, 24, 25,

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n. iv, 11. Acts x, 2, 4, 22, 31, 45, 47, o Acts 13, 23.

VI.

The efficacy of Baptism is not tied to that
ment of time wherein it is administered, *p*
notwithstanding, by the right use of this
nance, the grace promised is not only of-
d, but really exhibited and conferred by the
r Ghost to such (whether of age or infants)
hat grace belongeth unto, according to the
nsel of God's own will in his appointed
e. *q*

John iii, 5, 8. *q* Gal. iii, 27. Tit. iii, 5.
e. v, 25, 26. Acts ii, 38, 41.

VII.

Baptism is but once to be administered to a
erson. *r*

Titus iii, 5.

OUR Lord Jesus in the night when he was betrayed, instituted the Sacrament of his body and blood called the Lord's Supper to be observed in his Churches to the end of the world, for the perpetual remembrance of his death, the sealing of all benefits thereof to the true believers, their spiritual nourishment and growth in him, their further engagement to all duties which they owe unto him, and to be a bond and pledge of their communion with him and with each other. *a*

a I Cor. xi, 23, 24, 25, 26, and x, 16 and xii, 13.

II.

In this Sacrament Christ is not offered up to his Father, nor any real sacrifice made for the remission of sin of the quick or dead. It is only a memorial of that one offering up

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b Heb. ix, 22, 25, 26, 28. *c* I Cor. xi, 24, 25, 26, 27. *d* Heb. vii, 23, 24, 27, and x, 11, 12, 14, 18.

III.

The Lord Jesus hath in this ordinance appointed his ministers to declare his word of institution to the people, to pray and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the Communicants, and but to none who are not then present in the congregation. *f* Mat. xxvi, 26, 27, 28. Mark xiv, 22, 23, 24. Luke xxii, 19, 20. I Cor. xi, 23, to 26. *g* Acts xx, 7. I Cor. xi, 20.

IV.

Private Masses, or receiving the Sacrament by a Priest, or any other alone, *g* as likewise the denial of the cup to the people, *h* worshipping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ. *i*

g I Cor. x, 16. *h* Mark xiv, 23. I Cor. i, 16, to 30. *i* Mat. xv, 9.

V.

The outward elements in this Sacrament du-

ly set apart to the
have such relation
ly yet sacramental
called by the name
sent, to wit, the bo
beit in substance a
truly and only brea
fore. /

k Mat. xxvi, 26,
28. Mat. xxvi, 29.

That doctrine w
the substance of b
stance of Christ's
called transubstant
Priest, or by any o
to the scripture al
sense and reason, o
the sacrament and
of manifold supers
tries. *m*

m Acts iii, 21. I
xxiv, 6, 39.

Worthy receiver
visible elements in
inwardly by faith, i
nally and corporally
feed upon Christ c
his death; the bod

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corporally or carnally, in, with, or un-
read and wine, yet as really, but spir-
esent to the faith of believers in that
; as the elements themselves are to
ward senses. o

. xi, 28. o I Cor. x, 16.

VIII.

orant and ungodly persons as they are
joy communion with Christ, so are
orthy of the Lord's table, and cannot
reat sin against him whilst they re-
; partake of these holy mysteries, &
nitted thereunto ; q yea, whosoever
ive unworthily, are guilty of the body
f of the Lord, eating and drinking
to themselves, r

. xi, 27, 28, 29. II Cor. vi, 14, 15, 16,
6, 7, 13. II Thess. iii, 6, 14, 15;
6. r I Cor. xi, 27, 29.

CHAP. XXXI.

*Of the State of man after death, and of the
irreversion of the dead.*

THE bodies of men after death return to dust, and see corruption, *a* but their (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them, *b* the souls of the righteous then made perfect in holiness, are received to the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies : *c* and the souls of the wicked are cast into hell, where they remain in torment, and utter darkness reserved for the judgment of the great day : *d* but these two places of souls separated from bodies the scripture acknowledgeth none.

a Gen. iii, 19. Acts xiii, 36. *b* Luke 43, 44. Job. xii, 7. *c* Heb. xii, 23. II Cor. 6, 8. Phil. i, 23. Acts iii, 21. Eph. iv, 10. Luke xvi, 23, 24. Acts i, 25. Jude v, 6. I iii, 19.

II.

At the last day such as are found alive shall not die, but be changed, *e* and all the dead shall be raised up with the self same bodies, and other, although with different qualities, shall be united again to their souls forever.

ss. iv, 17. I Cor. xv, 51, 52. / Job
'. I Cor. xv, 42, 43, 44.

III.

dies of the unjust shall by the power
be raised to dishonour ; the bodies
by his spirit unto honour, and be
ormable unto his own glorious body.g
xiv, 15. John v, 28, 29. I Cor xv,
iii, 21.



CHAP. XXXII.

Of the last Judgment.

hath appointed a day wherein he will
ge the world in righteousness by Je-
, a to whom all power and judgment
the Father ; b in which day not only
te angels shall be judged, c but like-
ersons that have lived upon earth,
ar before the tribunal of Christ to give
t of their thoughts, words and deeds,
ive according to what they have done
y, whether it be good or evil. d
vii, 31. b John v, 22, 27. c I Cor.
v, 6. II Pet. ii, 4. d II Cor. v, 10,
14. Rom. ii, 16, and xiv, 10, 12. Mat.

II.

The end of God's appointing this the manifestation of the glory of his the eternal salvation of the elect, justice in the damnation of the reprobate wicked and disobedient ; for the righteous go into everlasting life, that fulness of joy and glory, with reward in the presence of the Lord. The wicked who know not God and oblige the gospel of Jesus Christ, shall be cast into torments, and be punished with everlasting destruction from the presence of the Lord from the glory of his power. *e*

e Mat' xxv, 31 to end. Rom. ii, 1, 22. 23. Mat. xxv, 21. Acts iii, 19. 1 Th. 5 to 10.

III.

As Christ would have us to be persuaded that there shall be a judgment for all men from sin, and for the glorification of the godly in their adversity, he have that day unknown to men, may shake off all carnal security, and be watchful, because they know not at what time the Lord will come, and may be ever ready to say, come Lord Jesus come quick

f II Pet. iii, 11, 14. II Cor. v, 10. Thess. i. 5, 6, 7. Luke xxi, 27, 28, 29, 30, 31. *g* Mat. xxiv, 36, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Luke xii, 35, 36. Ro

F I N I S.

THE
Acts of Agreement,

by the united Ministers, formerly CAL-
BYTERIAN and CONGREGATIONAL.

AND ALSO,

ARTICLES,
THE ADMINISTRATION OF
CHURCH DISCIPLINE,

ably agreed upon, and consented to, by
the Ministers and Messengers of the Churches in
the County of Connecticut, in New England,
assembled by delegation at Saybrook,
September 9th, 1708.

Let us therefore, as many as be
thus minded ; and if in any thing
otherwise minded, God shall reveal ev-
idently unto you.

Endeavouring to keep the unity of
the Spirit in the bond of peace.

LONDON, (CON.) PRINTED—1710.

REPRINTED BY LOCKWOOD &
BACUS, 1810.



PREFACE.

THERE is no Constitution on earth, hath ever been established on such sure foundation, nor so fully provided for its subsistence, as the Church of God—*It being built on the prophets and Apostles, Jesus Christ himself being the chief corner stone.* Hence therefore it hath on its holy hill, beheld the ruins of the great States, and most flourishing Empires ; having continued in safety, free from the fatal accidents of time, and triumphed not only over the rage of men, but also the repeated insults of the gates of hell. And though it hath been often straitened as to its extent, and lessened as to its number, yet hath remained firm on its basis : Yea, when most reduced, it hath ever made good that motto, *Depressa Resur-*git, and so it shall continue to the end of the world. But to the shame of its offenders, the Church hath suffered most from the wounds, which she hath received in the house of her friends, from those wolves that have come to her in sheep's cloathing. Damnable errors and heresies have arisen from within her, whereby she hath sometimes been cast into horrible

shades of darkness, as Rev. ix. 2. *When the bottomless pit was opened, the smoke ascended, darkened the sun and air.* Yet when thus grossly blackened, a comeliness remained. Otherwhiles she is seen bleeding with wounds of schism and contention, offensive and hurtful to her sacred head and members: the undivided head rejoiceth in an undivided body. *His undefiled is but one.* Cant vi. 9. she becomes divided, she becomes defiled: hereby also the mutual offices of the respective members of this undefiled one, are interposed to the prejudice of the whole. Whence follow great disorders, as when the eye will not see for the hand, nor the head take care for the feet, nor our union to Christ be acknowledged as a sufficient bond to establish a relation between members in particular. I. Cor. xii. 27. (Providence forever bears the upper hand in all events, who suffers the corrupt minds of men to run into errors and divisions, *that the apostasy may be made manifest.* I. Cor. xi. 19. ill minded persons being threatened with punishments that are the authors or promoters of such offences. *The Atheist endeavours to overthrow the whole constitution of religion: The Deist takes away all that part of it that promiseth sinners safety from the wrath to come, and retaineth no more than what is enough to condemn him, and taketh away all excuse for his disobedience.* Rom. The church of Christ hath also been a sufferer from the immoralities and disorders

those that are related to her, whose
sometimes hazarded the whole lump.

Whose unseemly practises have
 age to enemies to speak evil of the
 and to question the truth of our
 , and the sincerity of the professors
 these must be acknowledged to be
ishes. II Pet. ii. 13. The wisdom
 ver, king and judge, who alone
 inal sovereignty of giving being
 g the foundations of the church,
 ily is the legislative power therein,
 ach ample rights and privileges to
 and such excellent rules for its gov-
 are inviting to strangers, *like a city*
 Mat. v, 14. And hath lodged the
 wer in approved hands, that those
 church may be in peace, and her
 find her *terrible as an army with*
 that she might yield seasonable ed-
 ose that walk regularly within her
 e able to discharge herself of im-
 incorrigible offenders. Many of
 ioned mischiefs have to our sorrow
 churches within this government,
 es we have fallen under much de-
 upon, our difficulties have been of
 roublesome, for the healing our
 ore explicate asserting the rules of
 sufficiently provided in the holy

at elders of each county with messe
their Churches to meet in council, in
should endeavour to agree in some
rules conformable to the word of
method of discipline to be practis
Churches. These several councils
and drawn up some rules for Church
ment did by their delegates meet and
one General Assembly of the Church
colony at Say-Brook, Sept. 9th, 170
after a full consent and agreement
Confession of Faith assented unto by
nod of Boston ; did, being studious o
the unity of the spirit in the bond of
iv, 2. Agree that the heads of agre
sented to by the united brethren
called Presbyterian and Congregation
land, be observed by the Churches t
this colony, which are herewith publ
after consideration of the severall drau
county councils, did with a Christia

as by their acts appears, for the better
 ion of our people, we have undertaken
 acceptable we trust unto many though
 e not the exceptions of some, in sub-
 scriptures for confirmation of the Heads
 eement, which we have not seen added
 nto. The aforesaid articles consist in
 :nds, *The one holding forth the power of*
ular Churches in the management of Disci-
onfirmed by scriptures annexed.

e other serves to preserve, promote or re-
 the peace and edification of the Churches by
 eans of a consociation of the Elders, and
 ches, or of an association of Elders: Both
 h we are agreed have countenance from
 scriptures and the propositions in answer to
 second question given by the Synod met at
 ton 1662. In both which having respect
 he divine precepts of fraternal union, and
 it principle universally acknowledged. *Quod*
git omnes debet tractari ab omnibus The
 iptures are added for the illustration of the
 stance of the abovementioned articles, yet
 h an apprehension that there may be altera-
 ns made, and further condescensions agreed
 on, which shall afterwards appear necessary
 the order and edification of our Church-

As we have laboured in this affair to approve
 rselves unto God, so we are cheerful with
 mble prayer for his blessing to recommend
 : Heads of Agreement with the subsequent

articles unto the acceptance and o
 our people, hoping till it please the
 forth further light and truth in the
 troversial matters, this method may
 means of our better unanimity and
 our Lord's work for the gathering
 of the body of Christ, for which
 the concurring prayers of all that fi

Heads of Agreement,
SENT TO BY THE UNITED MIN-
ISTERS FORMERLY CALLED
PRESBYTERIAN & CON-
GREGATIONAL.

I. Of Churches and Church Members.

WE acknowledge our Lord Jesus Christ to have one Catholick Church or Kingdom, comprehending all that are united to him, either in heaven or earth. And do conceive the whole multitude of visible believers, and their infant seed, (commonly called the Catholick visible Church) to belonging to Christ's spiritual kingdom in this world. But for the institution of a Catholick visible Church here, as it signifies its having been collected into any formal society, under a visible common head on earth, whether one person singly, or many collectively, we, with the rest of Protestants, unanimously disclaim it. Eph. i. 10, 22, and 44. 1. v. 27. 1 Cor. xii. 12, 13. Gen. xvii, 7. Is. ii, 39. Mat. xxiii, 7 to 10.

II. We agree, that particular visible saints, who under Christ statedly joined together, for ordination with one another in all things, are *particular churches* owned by each other, as instituted under Christ, though differing in *apostolical practice* in some lesser things. 3. and i. 2. and xii. 27. Rev. i. i

III. That none shall be admitted, in order to communion in the ordinances of the gospel, but such as are knowing and sound in the *doctrine of the christian religion*, with good lives ; and to a judgement of the word of God, are persons of piety and honesty ; credibly professing their affection to *Jesus Christ*. Pro. xi. 32. 2 Tim. ii. 19. Ezek. xlv. 2 Cor. ix. 13.

IV. A competent number of *saints*, (as before described) do constitute the visible church, capable subjects of stated communion in the *speciall ordinances of Christ* upon their declared consent and agreement *therein according to gospel revelation*, different degrees of holiness shall no ways hinder such churches from joining each other, as instituted churches. xiv. 23. Acts xx. 7. and ii. 41, 42

though *parochial bounds*, be not of *divine* at for common edification, the members particular church ought (as much as *con-* y may be) to live near one another. v. 11, 12, 13. Heb. x. 25.

That each *particular church* hath right to their own officers ; and being furnished with such as are duly qualified and ordained according to the gospel rule, hath authority in Christ for exercising government, and of giving all the ordinances of worship within Acts, vi, 2. Titus, i, 5, 6, 7. I Tim. iv, 14. xviii, 17. I Cor. xi, 2.

In the administration of church power belongs to the Pastors and other Elders of particular church, if such there be to direct and govern, and to the brotherhood to con- cording to the rule of the gospel. I Cor. x, 17. Heb. iii, 17. I Cor. iv, 1, and v, 4. I Cor. vi, 8, 10.

That all professors as before descri- bed are bound in duty, as they have opportunity in themselves as *fixed members* of some particular Church ; their thus joining, being their professed subjection to the gospel rule, and an instituted means of their estab- lishment and edification ; whereby they are under pastoral care, and in case of scandalous and unchristian walking, may be authoritatively

admonished or censured for their recovery of the truth, and the church singing it. Acts. ii 47, and v. 13. II Co 13. Heb. x, 24, 25. I Thess. v, 12, 14. xx, 28.

IX. That a *Visible Professor*, thus joined to a particular Church ought to continue so with the said church; and not forsake the society, and ordinances there dispensed with, without an orderly seeking a recommendation unto another church, which ought to be given in the case of the person apparently requiring it. Acts ii, 42. Heb. x, 25. Rom. xvi, 1, 2.

II. Of the Ministry.

I **W**E agree that the ministerial office instituted by Jesus Christ for the edifying, guiding, edifying and governing of the church; and to continue to the end of the world. Eph. iv, 11, 12. Mat. xxviii, 19,

II. They who are called to this office are to be endued with competent learning and ministerial gifts, as also with the grace of sound judgment, not novices in the faith, knowledge of the Gospel: without scandalous conversation, and such as devote themselves to the work and service thereof. II

. xii, 6. I Tim. iii, 2, 3, 4, 5, 6, 7.
I Tim. iv, 16.

t ordinarily none shall be ordained
of this ministry, but such as are
chosen thereunto by a particular
cts, xiv, 23.

t in so great and weighty a matter
g and chusing a pastor, we judge it
requisite, that every such church
advise with the Pastors of neigh-
ngregations. Prov, xi, 14, and xv.

after such advice, the persons con-
t, being chosen by the brotherhood
iclar church over which he is to be
accepting, be duly ordained and set
office over them ; wherein 'tis ordi-
site that the pastors of *neighbouring*
as concur with the preaching Elder
f such there be. Acts, xiv, 23, and
iii, 23. I Tim. iv. 14.

t whereas, such ordination only is in-
such as *never before had been* ordain-
nisterial office ; if any judge, that in
the *removal of one formerly ordained*,
tion, or pastoral charge, there ought
solemn recommending him and his
ie grace and blessing of God, no

different sentiments or practice herein, sh^d any occasion of contention, or breach of communion among us. Phil. iii, 15. Eph. iv,

VII. It is expedient that they who enter the work of preaching the gospel, be not qualified for the communion of Saints ; but so, that except in *cases extraordinary*, they prove proof of their gifts and fitness for the said work unto the Pastors of Churches of known ability to discern and judge of their qualifications that they may be sent forth with solemn approbation and prayer ; which we judge needful that no doubt may remain concerning the thing called unto the work ; and for preventing (as much as in us lieth) ignorant and rash intruders. I Tim. i, 22, and iii, 6.

III. *Of Censures.*

I. **A**S it cannot be avoided, but that in the purest churches on earth, there sometimes offences and scandals arise by reason of hypocrisy and prevailing corruption Christ hath made it the duty of every church to reform itself. by spiritual remedies, appointed by him, to be applied in all such cases, Admonition and Excommunication. Mat

xii, 15. Tit. iii, 10. I Cor. v. 6.

Admonition, being the rebuking of an of-
member in order to conviction, is in
private offences to be performed accor-
the rule in Mat. xviii, 15, 16, 17, and in
publick offences openly before the
Church, as the honour of the gospel, and the
avoidance of the scandal shall require, and if either
Admonitions take place for the recovery
of a *fallen person*, all further proceedings in a
case of censure are thereon to cease, and satis-
faction to be declared accordingly. I Tim. i,
Mat. xviii, 15, 17.

I. When all due means are used, according
to the order of the gospel, for the restoring an
offending and scandalous Brother, and he, not-
withstanding, remains impenitent, the censure
of Excommunication is to be proceeded unto ;
wherein the Pastor and other Elders (if there
be such) are to lead and go before the Church ;
and the brotherhood to give their consent in a
way of obedience unto Christ, and to the Eld-
ers, as over them in the Lord. Mat. xviii, 15,
17. Tit. iii, 10. I Cor. v. I Thes. v,
12.

IV. It may sometimes come to pass, that a
Church Member, not otherwise scandalous, may
by *withdraw*, and divide himself from the com-
munion of the Church to which he belongeth :
in which case, when all due means for the re-

ducing him prove ineffectual, he having by cut himself off from that church's communion ; the church may justly esteem and itself discharged of any further inspection of him. Heb. x. 25. Rom. xvi. 17. II iii, 14.

IV. *Of Communion of Churches*

I. **W**E agree that particular Churches ought not to walk so dissimulatively from each other, as not to have love and tenderness towards one another. Bishops and Pastors ought to have frequent meetings together, that by mutual advice, support, encouragement and brotherly intercourse, they may strengthen the hearts and hands of each other in the ways of the Lord. Acts, xv. 23, 17. 28.

II. That none of our particular churches shall be subordinate to one another, each church being endued with equality of power from Christ. And that none of the said particular churches, their officer or officers, shall exercise any power, or have any superiority over another church or their officers. Rev Cant. viii, 8. I Cor. xvi, 19. Acts, xv.

That known members of particular churches constituted as aforesaid, may have occasional communion with one another in the ordinances of the gospel, viz. the *Word, Prayer, Sacraments, Singing of Psalms*, dispensed according to the mind of Christ : unless that church which they desire communion, hath any exception against them. Acts, xviii, 27. xvi, 1, 2. II Cor. iii, 1. I Cor. xii, 13.

. That we ought not to admit any one to member of our respective congregations, hath joined himself to another, without evidence of mutual satisfaction of the congregations concerned. Heb. xiii, 1. I Cor. xiv, 40.

That one church ought not to blame the proceedings of another, until it hath heard what that church charged, its Elders or messengers, say in vindication of themselves, from any charge of irregular or injurious proceedings. vii, 1. Prov. xviii, 17. Deut. xiii, 14.

. That we are most willing and ready to in account of our church proceedings to other, when desired, for preventing or removing any offences that may arise among us. Likewise we shall be ready to give the Right of Fellowship, and walk together according to the gospel rules of communion of churches. I Pet. iii, 15. Rom. xiv, 19. Acts, xi, 2, 3, Josh. xxii, 13, 21, 30. Gal. ii, 9. Col.

Æ. 5. I Pet. iv, 10, 11. I Cor. x, 15. Gal. vi, 10.

V. *Of Deacons and Ruling.*

WE agree, the office of a Deacon is by divine appointment, and that it is to their office to receive, lay out, as the Church's stock to its proper use in the direction of the Pastor and brethren. And whereas, divers are of opinion, that it is also the office of Ruling Elders, not in word and doctrine, and otherwise ; we agree that this difference is a breach among us. Acts, vi, 3, 5, 6. I Tim. iii 8 to 13. Rom. xii, 8. I Cor. I Tim. v, 17. Phil. iii, 15, 16.

VI. *Of occasional Meeting of Ministers.*

I. WE agree that in order to convenience in other weighty and difficult cases is needful and according to the mind of the Synod that the Ministers of the several Churches

mitted and advised with about such matters.
r. xxiv, 6. Acts, xv. 26.

I. That such meetings may consist of small-
or greater numbers, as the matter shall re-
re.

II. That particular churches, their respect-
elders and members ought to have a reve-
tial regard to their judgment, so given, and
dissent therefrom without apparent grounds
in the word of God. Acts, xvi, 4, 5. I Cor.
32, 33. Gal. i, 8. I Pet. iv. 11.



*Of our Demeanour towards the Civil Ma-
gistrate.*

WE do reckon ourselves obliged continually
to pray for God's protection, guidance,
blessing upon the rulers set over us. L.
n. ii, 2. Psal. xx, 1 to 4, and lxxii, 1.

I. That we ought to yield unto them not on-
subjection in the Lord, but support accord-
to our station and abilities. Mat. xxii, 21.
m. xiii, 5, 6. Neh. v, 18.

II. That if at any time, it shall be their

pleasure to call together any number of us
require an account of our affairs, and the
of our congregations, we shall most readi-
press all dutiful regard to them herein
xlix, 23. II Chron. xxix, 4, to 11. Rom
1. Tit. iii, 1,

VIII. *Of a Confession of Faith.*

AS to what appertains to soundness of
ment in matters of faith, we este-
sufficient that a church acknowledge the
tures to be the word of God, the perfect and
ly rule of faith and practice, and own either
doctrinal part of those commonly called
Articles of the Church of England, or the
fession or Catechisms, shorter or larger,
piled by the Assembly at Westminster, or
Confession agreed on at the Savoy, to be
able to the said rule. II Tim. i, 13. Ep
5. Phil. ii, 1, 2.

*Of our Duty and Deportment towards them
that are not in Communion with us.*

WE judge it our duty to bear a christian respect to all christians, according to their several ranks and stations, that are of our persuasion or communion. I Pet. 7. Rom. xii, 10. Gal. vi, 2. Eph. iv. 2. n. xiv. tot.

I. As for such as may be ignorant of the principles of the Christian Religion, or of *vice conversation*, we shall in our respective *places* as they give opportunity, endeavour to lead to them the doctrine of life and salvation, and to our utmost persuade them to be reconciled to God. II Tim. ii, 25. II Cor. v, 20.

II That such who appear to have the essential requisites to Church-Communion, we shall willingly receive them in the Lord, not trouble them with disputes about lesser matters. n. xiv, 1.

As we assent to the forementioned *Heads of Agreement*, so we unanimously resolve, as the Lord shall enable us to practise according to them.

ARTICLES,

*For the Administration of Church Discipline
unanimously agreed upon and consented
to by the Elders and all the Churches in the
State of Connecticut, in New-England, convened
in a General Council at Saybrook
September 9th, 1708.*

I THAT the Elder or Elders of a particular church, with the consent of the brethren of the same, have power and ought to exercise church discipline according to the word of God's word, in relation to all scandals that fall out within the same. And it may be in all cases of difficulty for the respective pastors of particular churches, to take advice of the Elders of the churches in the neighborhood, before they proceed to censure in such cases. Mat. xviii, 17. Heb. xiii, 17. I Cor. v, 4, 5, 12. II Cor. ii, 6. Pro. xi, 14. Acts xv, 1.

II. That the churches which are neighboring each to other, shall consociate for mutual assistance, and for the better governing of each other, according to each other such assistance as may be requisite, upon all occasions ecclesiastical.

That the particular pastors and churches, in the respective counties in this government shall be one consociation (or more if they judge meet) for the end aforesaid. Psal. 3, 4, 5, and cxxxiii, i. Eccl. iv, 9 to 12. xv, 2, 6, 22, 23. I Tim. iv, 14. I Cor.

That all cases of Scandal that fall out in the circuit of any of the aforesaid consociations shall be brought to a council of Elders, and also messengers of the churches within the said circuit, i. e. the churches of consociation, if they see cause to send messengers, when there shall be need of a council for the determination of them. III J, 10. I Cor. xvi, 1, Gal. vi, 1, 2. II Cor. 1. Acts xv, 22. II Cor. viii, 23.

That according to the common practice of churches, nothing shall be deemed an judgment of any council, which hath not the major part of the Elders present concurring, nor a number of the messengers present makes the majority of the council: Provided that if any such church shall not see cause to send any messengers to the council, or the persons chosen by them shall not attend; neither shall there be any obstruction to the proceedings of the council, or invalidate any of its acts. Acts xv, 23. I Cor. xiv. 32, 35.

V. That when any case is orderly brought before any council of the churches it shall be heard and determined which (unless removed from thence) shall be a final issue, all parties therein concerned shall sit down and be determined thereby. And the council hearing, and giving the result or final issue in the said case as aforesaid, shall see their determination, or judgment duly executed and obeyed in such way or manner, as shall in their judgment be most suitable and agreeable to the word of God. Acts xv. I Cor. v, 5. II Cor. 6, 11, and xiii, 2. Phil. iii, 15. Rom. xiv

VI. That, if any Pastor and church obstinately refuse a due attendance and conformity to the determination of the council hath the cognizance of the case, and determineth it as above, after due patience used shall be reputed guilty of scandalous conduct and dealt with as the rule of God's word in such case doth provide, and the sentence of excommunication shall be declared against such Pastor and church. And the churches are to obey of the said sentence, by withdrawing from communion of the Pastor and church who refuseth to be healed. Rom, xvi, 17. I Cor. v, 15, 16, 17, by proportion, Gal. ii, 14. II Thess. iii, 6, 14.

VII. That in case any difficulties shall arise in any of the churches in this colony,

it be issued without considerable disquiet, church in which they arise (or that minister member aggrieved by them,) shall apply selves to the council of the consociated church of the circuit, to which the said church belongs, who, if they see cause, shall thereupon meet, hear and determine such cases of difficulty, unless the matter brought before, shall be judged so great in the nature of so doubtful in the issue, or of such general concern, that the said council shall judge that it be referred to a fuller council, consisting of the churches of the other consociation within the same county, (or of the next adjoining consociation of another county, if there be two consociations in the county where difficulty ariseth) who together with themselves shall hear, judge, determine and finally settle such case according to the word of God. xi, 14. 1 Cor. xiv, 33, and xiv, 24 by pronouncement.

II. That a particular church, in which difficulty doth arise, may, if they see cause, call a council of the consociated churches of the circuit, to which the said church belongs, and they proceed to sentence therein, but it is not the same liberty to an offending member to call the said council, before the church to which he belongs proceed to excommunication in the said case, unless with the con-

sent of the church. Acts xv, 2. Mat. :
16, 17.

IX. That all the churches of the
ive consociations shall chuse, if they w
one or two members of each church, t
sent them in the councils of the said c
as occasion may call for them, who sh
in that capacity, till new be chosen for t
service, unless any church shall incline
their messengers anew, upon the conv
such councils. Acts xv, 2, 4. II Cor

X. That the minister or ministers
county towns, and where there are no
ters in such towns the two next ministe
said town, shall as soon as conveniently
appoint a time and place, for the meeti
Elders and messengers of the church
said county, in order to their formin
selves into one or more consociations at
the said time and place to the Elders a
ches of that county, who shall attend
same, the Elders in their own pers
the churches by their messengers, if t
cause to send them. Which Elders a
sengers so assembled in council, as t
other council hereby allowed of, shall h
er to adjourn themselves as need shall
the space of one year, after the begin
first session of the said council, and no
And that minister who was chosen at

son of any council, to be moderator, shall take the advice and consent of two more Elders (in case of the moderators death, any two members of the same consociation) call another council within the circuit, when they shall judge it is need thereof. And all councils may prescribe rules as occasion may require, and whatsoever they shall judge needful within their circuit, for the well performing, and orderly managing their several Acts, to be attended to them or matters that come under their cognizance. Phil. iv, 8. I Cor. xiv, 40. Phil. iii, 16. Rom, xiv, 2, 3.

II. That if any person or persons orderly complained of to a council, or that are witnesses to such complaints, (having regular notation to appear) shall refuse or neglect so to be in the place, and at the time specified in the citation given, except they or he give some satisfying reason thereof to the said council, they shall be judged guilty of scandalous contempt. Col. ii, 5. Heb. xiii, 17. I Thess. v,

III. That the teaching Elders of each consociation shall be one association (or more if they see fit) which association or associations shall assemble twice a year at least, at such time and place as they shall appoint, to consult the duties of their office, and the common interest of churches, who shall consider and resolve

questions and cases of importance which be offered by any among themselves, or who also shall have power of examining and recommending the candidates of the church to the work thereof. Psal. cxxxiii, 1. xx, 17. 28 to 32. Mal, ii, 7. Mat. v, 14. xvii, 8, 9, 10. I Tim. v, 22. II Tim. ii, Tim. iii, 6, 10. Rom. x, 15. I Tim. iv,

XIII. That the said associated pastors take notice of any among themselves, who be accused of scandal, or heresy unto, or punishable by them, examine the matter carefully, and if they find just occasion shall direct the calling of the council, where such offence shall be duly proceeded against. Lev. xxi, 10. I Cor. v, 6. Tit. iii, 10, 11. Isa. lii, 11. 3. Tit. i, 6 to 9. Deut. xiii, 14. III Job Rev. ii, 14, 15. I Tim. i, 20, and iv, 14

XIV. That the said associated pastors so be consulted by bereaved churches, be referred to their association and recommend to such churches, such persons as may be fit to be called and settled in the work of the gospel ministry to them. And if such bereaved church shall not seasonably call and settle a minister to them, the said associated pastors shall make state of such bereaved churches before the next General Assembly of this colony, that they may take such order concerning them, as shall be found necessary for their peace and edification.

1 Cor. xi, 28. Phil. ii, 19, 20, 21. II Tim. ii, 2. Tit. i, 6 to 10. Isa. xlix, 23.

XV. That it be recommended as expedient, that all the associations of this colony do meet in a general association by their respective delegates, one or more out of each association once a year, the first meeting to be at Hartford at the time of the general election next ensuing the date hereof, and so annually in all the counties successively, at such time and place, as they the said delegates shall in their annual meetings appoint. Heb. xiii, 1.

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A P P E N D I X.

THE following extract from the Rev. Dr. Trumbull's History of Connecticut will afford satisfactory information concerning the method in which the Confession of Faith, &c. was introduced and established in the Churches of Christ in this State.

AT a meeting of the trustees, at Guilford, March 17th, 1703, they wrote a circular letter to the ministers, proposing "to have a general synod of all the churches in the colony of Connecticut, to give their joint consent to the confession of faith, after the example of the synod in Boston, in 1680." As this proposal was universally acceptable, the churches and ministers of the several counties met in a associated council, and gave their assent to the Westminster and Savoy confessions of faith. It seems, that they also drew up certain rules of ecclesiastical union in discipline, as preparatory to a general synod, which they had still in contemplation.

THE Cambridge platform, which, for about sixty years, had been the general plan of discipline and church fellowship in New-England, made no provision for the general meeting of ministers, or for their union in associations or consociations, yet, at an early period, they held a general meeting, both in Connecticut and Massachusetts, and began to form into associations. Their annual meetings were at the same times of the general election at Boston and Hartford. At this time, they had handsome entertainments made for them at the public expense. In these general meetings, they went into consultations respecting the general welfare of the churches, the supplying them with ministers, providing for their stated enjoyment of divine ordinances, and the preservation of their peace and order. The general interests of literature were, consulted and advice given in cases in which it was requisite. Sometimes measures were adopted to assist the poor and afflicted, in particular instances of distress. The affair of civilizing and christianizing the Indians came under their serious deliberations. Sometimes they consulted measures, and gave general directions respecting candidates for the ministry, and the orderly manner of introducing them into the churches.

THE ministers of particular neighbourhoods, in various parts of the country, held frequent meetings, for their mutual assistance, and to

rect and advise the churches and people as circumstances required. This particularly was practice in Connecticut.

THE venerable Mr. Hooker was a great aid to the meeting and consociation of ministers and churches, as a grand mean of promoting purity, union, and brotherly affection, among the ministers and churches. During his life the ministers, in the vicinity of Hartford, had frequent meetings at his house. About a week before his death, he observed, with great earnestness, " We must agree upon constant meetings of ministers, and settle the consociation of churches, or else we are undone." Soon after his decease, ministers, in various parts of New-England, and especially in Connecticut, began to establish constant meetings, or associations, in particular vicinities, and agreed on the business to be done, and the manner in which they would proceed.

THEY did not however all adopt the same plan. Some of the meetings, or associations, were held and prayed, and discussed questions of importance for mutual instruction and edification. A moderator was chosen to conduct the business of the meetings with order and decency, to receive all communications which might be made from the churches, or other similar meetings, and to call the associated brethren together on particular emergencies. These meetings were always opened and concluded with prayer.

SOME of the associations were very formal and particular in covenanting together, in doing the business which should be transacted by them. They covenanted to submit to each other counsels, reproofs, and censures of the assembled brotherhood ; and that they would not forsake the association, nor neglect the appointed meetings, without sufficient reasons. They engaged, that in the meetings they would discuss questions immediately respecting themselves and their conduct : That they would hear and consider all cases proposed to them by the neighbouring churches or individuals ; and answer letters directed to them from particular churches or persons ; and discuss any question, which had been proposed at a preceding meeting. In some of these associations, it was agreed to meet statedly once in six weeks or two months. As the design was for their own mutual improvement and the advancement of christianity in general, the associations attended to the instruction and edification of the people. In Connecticut, after the resolution of the assembly, in 1680, the ministers had county meetings every week.

BUT these associations and meetings were merely voluntary, countenanced by no ecclesiastical constitution, attended only by such ministers, in one place and another, as were v

ate, and could bind none but them-
 The churches might advise with them
 use it, or neglect it at pleasure. There
 regular way of introducing candidates
 improvement of the churches, by the
 consent either of themselves or the
 When they had finished their collegi-
 s, if they imagined themselves quali-
 could find some friendly gentleman in
 try to introduce them, they began to
 without an examination or recommend-
 n any body of ministers or churches.
 studied a time with any particular min-
 ministers, after they had received the
 of college, that minister, or those min-
 roduced them into the pulpit at plea-
 out the general consent and approba-
 eir brethren. Many judged this to be
 a practice, in a matter of such im-
 portance to the divine honour, the
 n of the ministry, and the peace and
 n of the churches. Degrees at college
 emed no sufficient evidence of men's
 owledge of theology, or ministerial
 qualifications.

es, it was generally conceded, that the
 the churches was lamentable, with re-
 their general order, government, and
 . That for the want of a more general
 getick government, many churches ran
 usion ; that councils were not suffi-
 cieve the aggrieved and restore peace.

As there was no general rule for the calling of councils, council was called against council, opposite results were given upon the same cases, to the reproach of councils and wounding of religion. Aggrieved churches and brethren were discouraged, as in this way no case seemed to be without remedy. There was no such thing, in this way, as bring their difficulties to a final issue.*

For the relieving of these inconveniences there were many, in the New-England churches, not only among the clergy but other gentlemen of principle, characters who earnestly wished for a nearer union among the churches. A great majority of the legislature and clergy in Connecticut were for the association of ministers and the consociation of churches. The synod, in 1662, had given their opinion fully in favour of the consociation of churches. The heads of agreement drawn up and assented to by the united ministers, in England, the presbyterian and congregational, in 1692, made their appearance on this side of the Atlantic ; and, in general, were highly approved. The VII. article of agreement, under the title of the ministry makes express provision for the regular introduction of candidates for the ministry. The united brethren say, " It is expedient, that " they who enter on the work

* Wise's vindication, p 165—Boston ed 1772.

ching the gospel, be not only qualified
the communion of saints ; but also, that
pt in cases extraordinary, they give proof
eir gifts and fitness for the said work,
the pastors of the churches of known
ties to discern and judge of their qualifi-
ms ; that they may be sent forth with
an approbation and prayer ; which we
e needful, that no doubt may remain
erning their being called unto the work ;
for preventing, as much as in us lieth,
rant and rash intruders " In these arti-

it is also agreed, that in so great and
hty a matter as the calling and choosing
stor, we judge it ordinarily requisite, that
y such church consult and advise with the
ors of the neighbouring congregations.

his state of the churches, the legislature
an act, at their session in May 1708, re-
g the ministers and churches to meet
rm an ecclesiastical constitution. The
ensions and wishes of the assembly will,
best mannner, be discovered by their own
hich is in the words following.

is assembly from their own observation,
he complaint of many others, being made
ble of the defects of the discipline of the
ches of this government, arising from
vant of a more explicit asserting of the
given for that end in the holy scriptures ;
which would arise a permanent estab-
ment among ourselves, a good and regular

ment shall meet together, at their
county towns, with such messengers
from the churches, to which they belong,
in such cause to send with them, on the 1st
of June next ; there to consider
upon those methods and rules for the
regulation of ecclesiastical discipline
which they shall be judged agreeable and
conformable to the word of God, and at the
same meeting appoint two or more
persons to be their delegates, who shall
meet together at Saybrook, at the
conference to be held there ; where they
shall compare the results of the ministry
in several counties, and out of and
among them, to draw a form of ecclesiastical
discipline, which, by two or more persons
of each county, shall be offered to this
conference, at New-Haven, in October
next, to be considered of and confirmed by

and churches of the several counties con-
at the time appointed, and made their
tive draughts for discipline, and chose
legates for the general meeting at Say-
in September.

z ministers and messengers chosen for
uncil and its result will appear from their
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a meeting of delegates from the councils
several counties of Connecticut colony,
y-England in America, at Saybrook Sept.
708.

P R E S E N T,

rom the council in Hartford county.

Rev. Messrs. *Timothy Woodbridge, Noa-*
ussell, Stephen Mix.

essenger—*John Haynes, Esquire.*

rom the council in Fairfield county.

Rev. Messrs. *Charles Chauncey, John*
port.

essenger—*Deacon Samuel Hcit.*

m the council in New-London county.

e Rev. Messrs. *James Noyes, Thomas*
igham, Moses Noyes, John Woodward.

issengers—*Robert Chapman, Deacon Wil-*
arker.

m the council of New-Haven county.

Rev. Messrs. *Samuel Andrew, James*
mt, Samuel Russel.

HE Rev. James Noyes and Thomas Buck-
n being chosen moderators. The Rev.

Stephen Mix and John Woodward being chosen scribes.

“ In compliance with an order of the general assembly, May 13th, 1708, after humble addresses to the throne of grace for the divine presence, assistance, and blessing upon having our eyes upon the word of God, and the constitution of our churches, We agree to the confession of faith owned and assented to by the elders and messengers assembled at Boston, in New-England, May 12th, 1680, being the second session of that synod, be recommended to the honourable general assembly of this colony, at the next session, for their public testimony thereunto, as the FAITH of the churches of this colony.”*

At a general court holded at New-Haven October 1708.

“ THE reverend ministers, delegates from the elders and messengers of this government, met at Saybrook September 9th 1708 having presented to this assembly a Confession of Faith, and Heads of Agreement, and regulations in the administration of church discipline, as unanimously agreed and consented to by the elders and churches in this government; this assembly doth declare the great approbation of such an happy agreement.”

*This was the Savoy confession with some small alterations.

ment, and do ordain, that all the churches within this government, that are, or shall be, thus united in doctrine, worship, and discipline be, and for the future shall be owned and acknowledged established by law; provided always, that nothing herein shall be intended or construed to hinder or prevent any society or church, that is or shall be allowed by the laws of this government, who soberly differ or dissent from the united churches hereby established, from exercising worship and discipline, in their own way, according to their consciences."

" A true copy, Test.

ELEAZAR KIMBERLY, Secretary."

**CONSTITUTION,
OF THE CONNECTICUT MISSIONARY
SOCIETY.**

[Incorporated in October, 1802.]

Article 1. **T**HIS society shall be known by the name of *The Missionary Society of Connecticut.*

Art. 2. The General Association of the state of Connecticut, shall be the said Missionary Society.

Art. 3 The general association shall annually by ballot, appoint twelve trustees, six shall be clergymen, and six shall be laymen of the churches, who shall conduct the business of the society in the manner here described.

Art. 4. The object of this society shall be to christianize the heathen in *North America* and to support and promote christian knowledge in the new settlements within the United States, and both shall be pursued as circumstances shall point out, and as the trustees under the superintendence of the general association shall direct.

Art. 5. The general association

opt such measures from time
; funds as they shall judge ex-

trustees shall have power to
f the society according to their
cases in which they shall not
general association, or by the
hall correspond with other mis-
, shall have power to appoint
ionaries, to pay them, and ge-
et all business necessary to at-
he society ; and shall be paid
xpences, but nothing for their

trustees shall annually appoint
shall keep a fair account of
s. They shall also appoint a
with four of the trustees, shall
ransact business, or if the sta-
all not be present, any seven of
l be a quorum.

chairman shall have power to
the trustees at his discretion,
th them, or at the houses of
and it shall be his duty to call
enever requested by two of the
case of the death of the chair-
sence from the state, any two
by empowered to call a meet-

general association shall annu-
asurer and auditor of accounts;

and the treasurer shall exhibit both to the general association, and to the trustees, the state of the treasury, whenever he shall be called for that purpose.

Art. 10. The trustees shall annually report to the general association, a particular account of the missionaries employed by them, the places to which they are sent; of the mission of the state of the funds, of the receipts and expenditures; and of whatever relating to the constitution the general association shall require.

Art. 11. The trustees and all the officers of this society shall enter on their respective offices on the first Wednesday of September annually; and shall continue in office for one year.

Art. 12. The trustees shall hold their first meeting at the state house in Hartford on the first Wednesday of September next, at ten o'clock, A. M. and in every year thereafter shall meet at the same time and place, or otherwise ordered by the general association.

Art. 13. If on experience, it shall be necessary to alter this constitution, an alteration may be made by the general association at their stated session; but not without having been drawn up in writing and lying under consideration one year; nor unless at least two thirds of the general association shall adopt the alteration.

* At the meeting of the General Association in 1810, the word *August* was substituted for *September*.

THE FOLLOWING SYSTEM OF RULES,

*regulation of business before the General
Session of the State of Connecticut, was
adopted and ordered to be printed and sent to
the pastors of the several associated Churches
in the State.*

E Minister at whose house the Association is to meet, when the hour of meeting is come, provided a majority of the members be present, shall call them to order, read the rules, receive and count the ballots for a Moderator, and declare the person chosen. If there is no majority present, he shall wait one hour and then proceed.

The person chosen scribe shall call for the ballots and count the ballots for a Moderator, and declare the person chosen.

The Moderator shall take the chair and call the members to ballot for an assistant

The Moderator, after the certificates of membership are read, shall open the Association with prayer; he shall also open and close the Association, each day, with prayer, except on the day of adjournment, at which time he shall request some other person to pray.

As soon as the association is opened a

committee of overtures and prepare business for the association.

6. Every morning and to which the association is called, the Moderator shall take the chair, call over the roll of the members, and those who are tardy shall be called to their duty.

7. No member shall withdraw until the close of the session, unless he has first obtained permission of absence from the association.

8. After the association meeting, the minutes of the previous morning by prayer, the minutes of the previous day shall be read by the Moderator.

9. The Moderator shall preserve decorum in the body; and when he addresses the members, he shall address himself to the Moderator.

10. Every member when he addresses the Moderator.

11. No member shall speak more than once until every member has spoken.

12. Every motion, except for amendments, shall be reduced to writing, if so desired by any two members.

13. When a question is under consideration, no motion shall be made except for a recess or the previous question—to postpone.

ent. The previous question is,
question now be put ?

tion, except for reconsideration,
upon until seconded.

any member, in debating or other-
transgress the rules of the body,
or shall, by his own authority, or
of any member, call him to or-
question shall arise concerning
order it shall be decided by an ap-
ply.

two or more rise at once, the
all name the member who is first

: the Moderator is putting any
addressing the body, no one shall
r across the house ; nor, in such
a member is speaking, shall en-
e discourse, or read any printed
; nor whilst a member is speak-
s between him and the chair.

on, committed to writing, shall be
d upon, until it shall have had
readings, if any member require

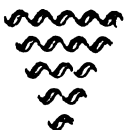
ses of equal divisions of votes,
r shall have a casting vote.

ree or more members object a-
pointment of a committee by no-
committee shall be chosen by

moderator shall continue in office

until the next annual meeting of the association, and shall have power, upon application of any district association, to the general association, and likewise, in necessity, to alter the appointed place of annual meeting; of both which he shall give public notice in such papers published in New-York, New-Haven, and New-London as he shall judge to have the most extensive circulation.

22. These rules and orders shall be read at the opening of every session of the association, and shall be in force during the pleasure of the association, any rules to the contrary, notwithstanding.



[REDACTED]

[REDACTED]







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**A confessin of faith,
Andover-Harvard**

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